



Huakina Mai

A whole school strength based behavioural intervention for Māori



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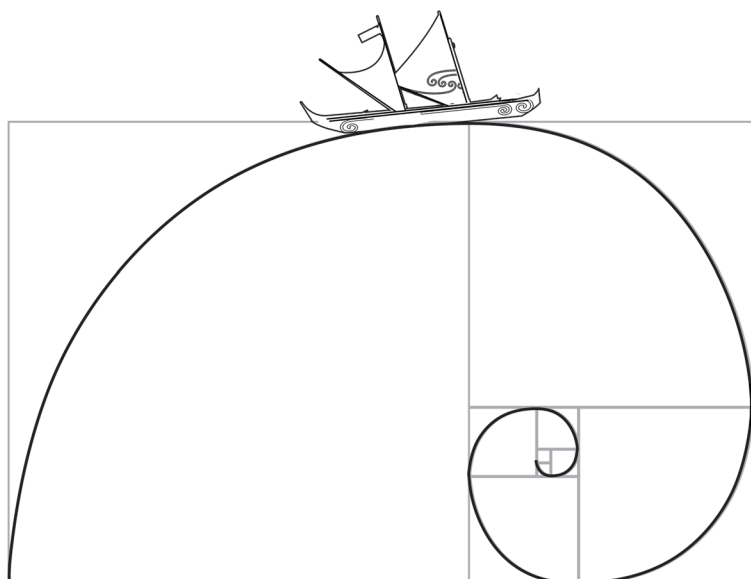
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Mai i te akitū o Aoraki maunga,
Ki ngā maunga whakahī o Aotearoa
E kawē nei i te reo o whakamoemiti
Ki a koutou nā ngā puna o tēnei mea te manaakitanga.

The project has been a collaborative initiative between a university and an iwi organisation; each sharing resources in an evidence-gathering endeavour so as to develop a manual for Māori learners who are experiencing challenges at school, their whānau, teachers and communities.

We acknowledge the staff in the participating schools, the academic leaders, and the young people and their whānau who willingly contributed their knowledge, experiences, and guidance. Your contributions have made this project possible.



1. WHAKATAKI: INTRODUCTION

Huakina Mai is about 'getting it right for Māori', particularly those ākonga (learners) experiencing behaviour challenges in schools. Two approaches are adopted: the first is by interacting with relevant literature and reporting on examples of good practice; the second is by offering practical strategies that are culturally responsive. A cursory consideration of the literature in the field of learning and behaviour challenges reveals a proliferation of research, books, and articles that contain a plethora of theory, speculation, and statements of research results related to the education of learners with learning and behaviour difficulties. While these offer many causal factors, as well as useful meanings and ideas, the call to offer more action with regard to the learning needs of many ākonga remains very real.

A simplistic summary of behaviour theory would describe a continuum where at one end the cause of the behaviour is seen to reside in the individual (e.g. the psychodynamic and biophysical models (Walker & Shea, 1999); at the other end of the continuum are the ecological model (Bronfenbrenner, 1979) and the sociocultural model (Vygotsky, 1978; Brunner, 1996) which examines the role of critical environments (family, classroom, peers) in seeking to understand behaviour. The behavioural model, with behaviour modification applications, (Bandura, 1977; Skinner, 1971) and other theories occupy the middle ground. Kaupapa Māori epistemology (and *Huakina Mai* responses) sit at the ecological, sociocultural end of this spectrum and not only seeks to understand behaviour through the role of the individual within their environments – but seeks to include those environments as a source of focused solutions for responding to behaviour. In particular the inclusion of restorative practices (*Hui Whakatika*) and relational based interventions (*Hei Āwhina Mātua*) seek to understand and provide solutions through viewing behaviour as a product of a sociocultural interaction and process. A key *Huakina Mai* principle is that behaviour is viewed as the result of interactions between people and their environments or social events (Macfarlane, 2007; Meyer, Savage & Hindle, 2011).

It is fitting to acknowledge the tuakana (senior partner) in this project - the Positive Behaviour for Learning (PB4L) initiative of the Aotearoa New Zealand Ministry of Education (MOE). PB4L provides programmes and initiatives for schools, teachers and parents across the country to promote positive behaviour in children and young people. PB4L determines that improving learner behaviour and their environments will lead to improved engagement and achievement. Ākonga Māori are an important focus of the PB4L Action Plan which recognises that there are no quick fixes and that indeed it takes a long-term view to ensure that changes in behaviour are sustained.



Educational provision for Māori: Fortitude in the face of frustration

Recent developments in the Aotearoa New Zealand political landscape, the economic uncertainty of the times, the rapidly-changing demographic characteristics of the school-aged populations, and the concern expressed about many social problems affecting young people have reignited the arguments over the roles schools are expected to play in preparing children and adolescents for productive futures (Brown & Simons, 1997). In addition, the changing demographic characteristics of Aotearoa New Zealand schools reflect global trends where the number and diversity of minority students attending schools is on the increase.

Further, throughout the last four decades, concern has been expressed frequently about the lower achievement and higher suspension rates of ākonga Māori in comparison with their non-Māori counterparts. In 1973 the Minister of Education, Phil Amos, commissioned a review to study the problems arising from suspensions in secondary schools and the growing concern over the problem of effective communication between schools and parents (Department of Education, 1973). This review identified salient issues relating to a range of programmes, including teacher training and pastoral care for ākonga Māori who were at risk of educational failure. The report made 65 recommendations to the Minister with accuracy and integrity. Since that time, ākonga have been presenting schools with increasing severity and diversity in the area of behaviour challenges. Ākonga Māori continue to be over represented on the negative end of the continuum. The *Inquiry into children in education at risk through truancy and behavioural problems* (Report of the Education and Science Committee, 1995) identified several significant issues for rangatahi (Māori youth) experiencing challenges and turbulence in their educational journey.

By the end of the 1990s, on average 68 students were suspended every day from Aotearoa New Zealand schools. Official suspension figures were 6,145 in the first half of 1997 (MOE figures quoted in *New Zealand Education Review*, 13 August, 1997). This was more than double the rate of suspensions in 1992. What was once largely a secondary school phenomenon is now happening much more frequently in primary schools as well. The figure for primary schools has shown a dramatic increase over the last few years. Concerns over the growing number of ākonga Māori being suspended from school were raised at a parliamentary select committee in September, 1998. The committee was told that 40 per cent, or two out of five, of the students suspended between 1992 and 1996 were Māori. Māori made up 20 per cent of school students (*New Zealand Education Review*, 1997). Since 1992 the number of Māori students suspended had increased by 132 per cent, nearly twice the rate of increase for non-Māori, (at 73 per cent). Twenty years on and an influential Parliamentary Paper prepared by the Office of the Auditor General (2012) suggests that these trends are persisting today.

Many explanations have been suggested for why a higher percentage of ākonga Māori are digressing from a successful pathway through school. Dr Ranginui Walker (1973) identified issues that are major problems for education in this country. The first was that most teachers in Aotearoa New Zealand schools are non-Māori and monocultural. His contention was that many lack the skills, knowledge and sensitivity to be able to teach effectively in a multi-ethnic classroom. Walker refers to a Pākehā frame of reference which often stereotypes Māori success to limited domains such as sport and music. Add to that the notion that schools appear to run counter to important Māori cultural values, and the issue of incompatibility of cultures presents a major challenge (Macfarlane, 2004; 2007). Others argue that the reason for the disadvantage and underachievement of ākonga Māori lies in the socio-economic differences between Māori and non-Māori rather than in the cultural mismatch between western schooling and Māori cultural values (Fergusson, Horwood & Lloyd, 1991; Harker & Nash, 1996). Further, Booth and Coulby (cited in Garner & Gains, 1996), claim that most teachers who have dealt with problematic student behaviour would probably agree that it is usually accompanied by underachievement in the formal curriculum. They go on to claim that much of the behaviour regarded as disruptive is a consequence of inappropriate curricula. The failure of the system and Māori underachievement is what is referred to as a 'wicked problem', a complex multi-faceted challenge that cannot be 'fixed' in one way, or with one intervention. *Huakina Mai* is one aspect of school change and teacher pedagogical intervention that attempts to address aspects of this wicked problem.

There are many success stories associated with schools that are driven by a strong tikanga Māori orientation. However there remains today a group of Māori learners (whose parents and whānau are unable to pass on to them their language and culture) who have missed the opportunity of experiencing education within a context of te ao Māori (a Māori worldview / perspective). Many of these ākonga have tasted little success in the education system. Amongst that cohort of young people are those who are often frustrated by school, and sometimes uncertain about where they stand in terms of their ethnicity. The diversity of Māori reality is such that some ākonga have either a working knowledge or fluency in their language, and other tamariki have neither. Some embrace te reo and tikanga Māori while others who have been isolated from these may be prone to experiencing some paranoia when confronted with it. Schools and families need to be aware of this reality and must play a role in shaping the behaviour of these ākonga and in eliminating or reducing the frustrations and insecurities surrounding them.

It is important to establish where educational processes are succeeding for these young people and to examine the social and cultural contexts of their life experiences. Behaviour always occurs within a cultural and community context. Yet, many ākonga Māori live their lives in cultural and community contexts that are quite different from those of the school and the mainstream community. Beane (1995) and Ladson-Billings (1995) explain how such contexts are important for understanding and assisting students experiencing difficulties at school. Peterson & Ishii-Jordan (1994), propose that there is still a dearth of information on how, and through what processes these cultural contexts are 'listened' to.

Listening to culture

A number of theoretical models of discipline have been developed by some of the most influential international educational thinkers of the past half-century. However in all the theories underpinning these models, little attention is paid to cultural and ethnic factors. Yet it is often claimed that theories provide the conceptual framework which channels the action or interventions (Walker & Shea, 1999) which are introduced.

One form of intervention, carried out within two different conceptual frameworks, can have radically different meanings and lead to radically different experiences and outcomes for the participants (Rhodes & Tracy, pp. 23-24: cited in Walker & Shea, 1999).

Walker and Shea (1999) propose that if Rhodes and Tracy are correct, then educators' perceptions of children and of their behaviour will largely determine the behaviour management interventions selected and imposed. The significance of this is that if school systems are designed to serve the majority, then the minority are liable to be marginalised. When a mainstream education system does not satisfactorily accommodate diversity, the system must be deemed inadequate, and modifications are required (Hardman et al., 1999). Behavioural interventions based on western theories and their respective strategies have not altogether succeeded in Aotearoa New Zealand schools, particularly when it comes to changing the behaviour of ākonga Māori behavioural challenges at school.

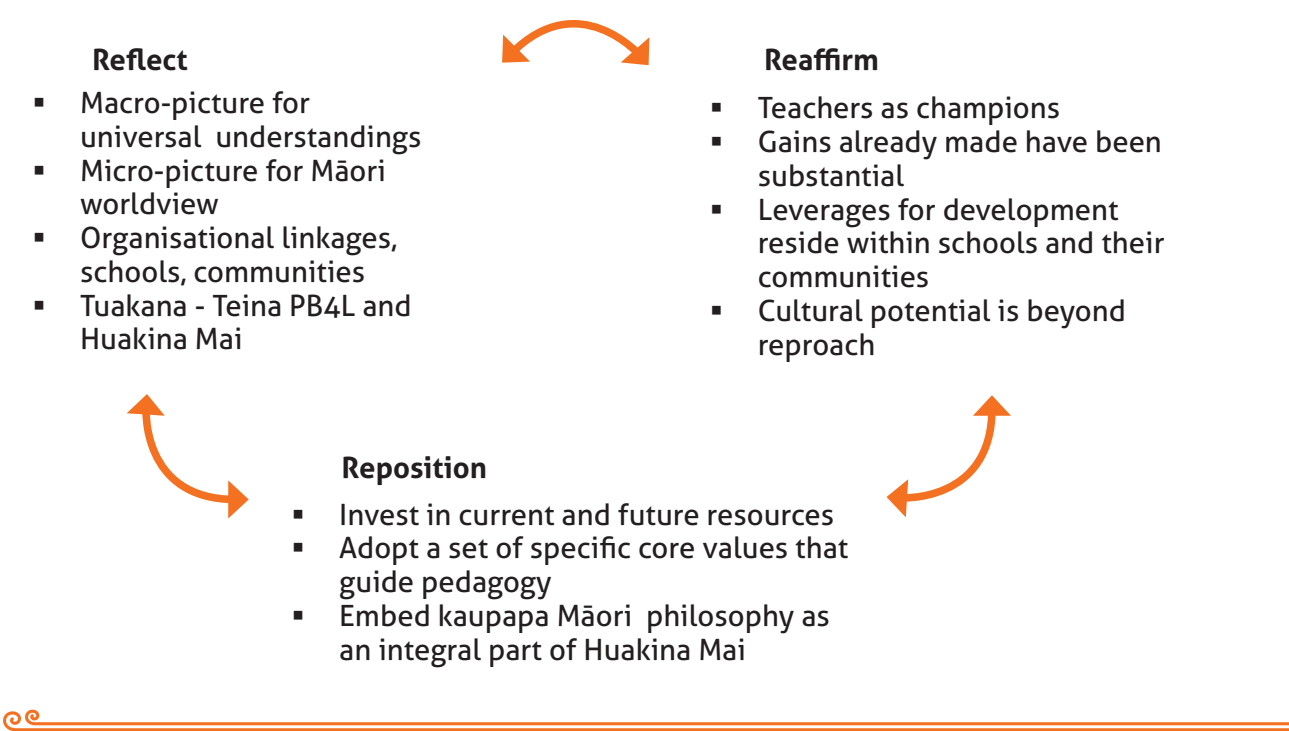


SHIFTING PARADIGMS: REFLECTION, REAFFIRMATION AND REPOSITIONING

The *Huakina Mai* project team assigned to compile this manual, without exception, see teachers as champions. In the literature searches the emphasis was on 'what works for ākonga' and the culturally responsive craft of teachers and teaching was what mattered. There was not a single encounter with an educational professional who did not want what was best for ākonga Māori and their whānau. It was easy to locate teachers who felt invigorated (and not threatened) by encounters with ākonga whose behaviour was challenging to them and others at school. Whether by listening to culture, by putting culture into pedagogy, or by committing themselves to a course of action, such teachers are able to make a difference in their classrooms for those ākonga who need support. Further when these teachers collectively challenge systems and policy schools become sites of transformational practice and innovation.

The undertaking of this project called for systematic attention to the acquisition of existing knowledge and practice within the sector, understanding and acting upon the research findings, and giving reasoned attention to converting the knowledge into practice. Three imperatives or structural properties helped the research team in in the development of the *Huakina Mai* manual; reflection, reaffirmation and repositioning (see Table 1 below).

TABLE 1: STRUCTURAL PROPERTIES OF REFLECTION, REAFFIRMATION AND REPOSITIONING



These three structural properties have as their complementary points of attention a set of desirable information that has helped the *Huakina Mai* research team in through the phases from conceptualisation through to the design of the manual. Similarly the structural properties can be reference points during the implementation phases of the school-wide programme – particularly decision-makers when they make considerations as to ways to advance, or to modify the programme.

OUTLINE OF SECTIONS

Indigenous peoples throughout the world have sustained their unique worldviews and associated knowledge systems for hundreds of years. These cultures have exhibited remarkable durability given that retention prevailed in the face of major social upheavals taking place as a result of transformative colonising forces beyond their control. Kawagley and Barnhardt (1997) contend that many of the core values, beliefs and practices associated with these worldviews have survived and are being recognised as having an adaptive integrity that is valid for today's generation as it was for generations past. The depth of indigenous knowledge, Māori knowledge, rooted in the long inhabitation of Hawaiki and Aotearoa offers benefits for all peoples, from curricular designer to consultant, from classroom teacher to teacher educator, as they search for more satisfying and sustainable ways to live in a society of diverse cultures and ethnicities.

The *Huakina Mai* manual attempts to draw on indigenous (Māori) knowledge and to work from within a Māori worldview, in order to better understand the experiences of disaffected ākonga Māori in mainstream education, and ultimately to promote more effective ways of improving the retention and achievement. Throughout the sections of the *Huakina Mai* manual, four Māori values will be the constant factors in terms of reflective practice and the development of pedagogical reasoning: whanaungatanga, kotahitanga, rangatiratanga and manaakitanga.

Whanaungatanga – Building strong relationships: This section introduces the key metaphor, the *Huakina Mai* waka as a frame to interpret the philosophical foundations. The second half of the section covers kaupapa Māori theory as a key to building evidence-based practice (EBP) model He Ritenga Whaimohia. Subsequently the Tika (research) and Pono, (practitioner knowledge and skill) are introduced and discussed.

Kotahitanga – Creating kura whānui: This section is about schools developing an understanding of the current contexts that exist within their school. The third concept EBP, Aroha, is introduced as the importance of establishing strong positive relationships with whānau as pathway to developing whānau concepts of knowledge, curriculum, pedagogy, and discipline. *The Educultural Wheel* is outlined as a basis for schools to develop a fresh, culturally invigorating culture.

Rangatiratanga – Effective Pedagogy and Practice: This section provides an overview of the pedagogical framework *Mana ki te Mana* for professional learning for teachers in schools. It also highlights the relationship between culture, behaviour and learning, and there are strong links to *Tātaiako* (teacher competencies) so teachers are able to explore and understand the more tangible expectations and links to their practice.

Manaakitanga – Intervening with a culture of care: This section provides information on culturally responsive approaches. It outlines the inherent qualities that are offered by programmes such as *Hei Āwhina Mātua*; *Hui Whakatika* and *Te Pikinga ki Runga*. Also in this section, reference is made to a three-tiered poutama for determining a preventative and ecological approach to managing and responding to behavioural challenges.

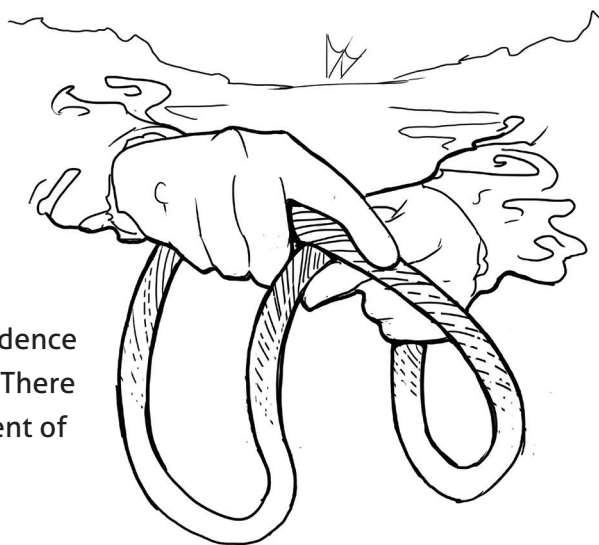
Macfarlane (2004) complements these four core values with *pūmanawatanga*, which is about the beating heart, pulse or tone of a school. This concept was chosen so as to draw the analogy of the classroom and school as being dynamic. In Macfarlane's *Educultural Wheel* the concept of *pūmanawatanga* extends outward to breathe life into *whanaungatanga*, *kotahitanga*, *rangatiratanga* and *manaakitanga*, which are interconnected because they vary together in patterned ways (see Rogoff, 2003). Throughout this manual the voices of exemplary practitioners, school leaders and teachers from best practice schools encountered during the research and development of *Huakina Mai* have been intertwined so as to give life to the principles and document.



2. WHANAUNGATANGA – BUILDING STRONG RELATIONSHIPS

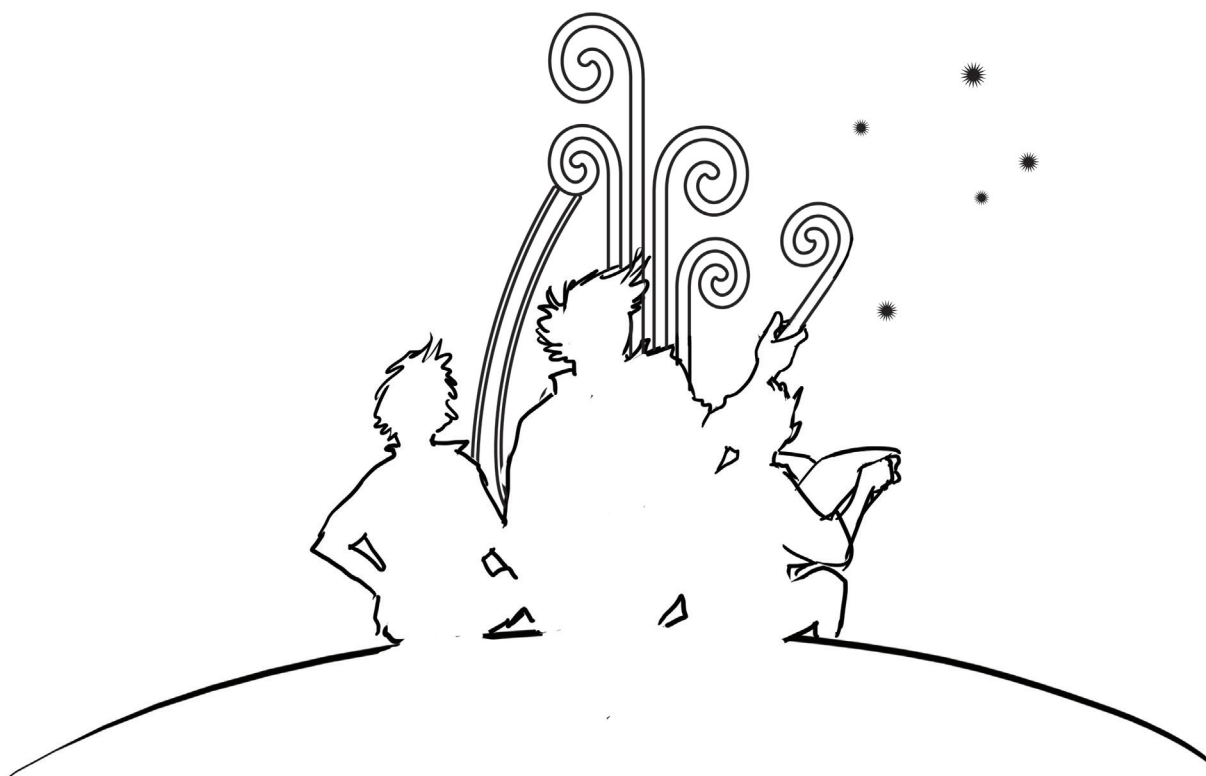
Huakina Mai is a strength based whole school behavioural intervention that focuses on positive outcomes for all ākonga, in particular for ākonga Māori. This section provides an overview of *Huakina Mai* and the key components which are represented using the waka metaphor. As a multi-faceted intervention, *Huakina Mai* focuses on community immersion social-cultural theory (whanaungatanga), systems within the wider school whānau (kotahitanga), teacher pedagogy (rangatiratanga), social skill learning and restorative practices (manaakitanga) for ākonga and staff. Rather than focusing on controlling ākonga or punishing bad behaviour *Huakina Mai* empowers ākonga and teachers to build strong and respectful relationships that support finding solutions to challenges and resolving conflict positively.

The purpose of this section is to introduce *Huakina Mai* using the metaphor of a **waka** and review the evidence base supporting the construction of this framework. There are seven key imperatives that inform the development of *Huakina Mai*, these are:



1. **Whānau are central to ākonga Māori success in school;** successful behaviour support for ākonga Māori needs to be driven by the community (of which the school is a part) and be supported by whānau. Building positive and respectful relationships between all stakeholders is fundamental to successful teaching and learning in schools.
2. **Te reo Māori is crucial to enabling Māori potential;** the development of identity, culturally responsive pedagogy and cultural revival within schools is able to be significantly enhanced through te reo Māori. School leaders must proactively advocate, promote and ensure that a comprehensive te reo Māori programme is implemented with passion and integrity in the school that they lead.
3. **Interactions with ākonga Māori should be mana enhancing;** mana (prestige; dignity; status) is pivotal to positive relational and social development. *Huakina Mai* insists that all interactions should uplift and enhance the mana of ākonga Māori, and their whānau (family).

4. **Behaviour is a social interaction that takes place within a specific environment;** behavioural interactions should be viewed as a video (part of a bigger and on-going picture) rather than a snapshot (a static disconnected standalone event). Behaviour should not be isolated, and or used as a label for an individual. Rather, behavior needs to be understood as part of the whole person within a wider context.
5. **Teachers are champions and agents of change;** through culturally responsive pedagogy and strong relationships, teachers are able to successfully mediate positive behaviour.
6. **Ways of behaviour are often normalised through dominant discourse;** appropriate behavior for ākonga Māori is likely to ensue when tikanga (culturally congruent protocols and rituals) is incorporated, embedded and normalised within school wide and classroom practices. 'Normalising' practice that is reflective of tikanga enables ākonga Māori to feel more aligned to and included in the school ecology.
7. **Huakina Mai is culturally and contextually compatible;** *Huakina Mai* is designed to 'fit' within and be reflective of communities by being adaptable according to a particular community and cultural context (iwi/tanga).



THE WAKA



Ko Huakina Mai te Waka, ko te Ao whānui te Moana, ko te Pae Tawhiti te Whainga!"

Scientific evidence indicates that around 4000 years ago, Māori tūpuna (ancestors) left Asia and sailed across the largest ocean to settle across some of the most remote specks of land on earth, and then around 1200-1300 AD to eventually settle in Aotearoa. To enable our ancestors to explore and settle across the Pacific Ocean, which equates to 1/3 of the earth's surface, an area larger than all the earth's continents combined (Australia, Africa, Asia, and Europe). Our ancestors needed to not only build seaworthy vessels to undertake such arduous journeys but also have on board specific resources to sail and navigate across the largest expanse of water in the world, at a time when no other culture, peoples or nation were doing so. For example, Christopher Columbus didn't explore for another 700 years, Abel Tasman sighted NZ in 1642 and Captain James Cook came to NZ 100 years later. James Cook recorded in his journals and noted the great navigational ability of our ancestors and how the waka they built were magnificent in appearance and could travel at twice the speed of the Endeavour of up to speeds of 14 knots.

When we introduce ourselves as a means of sharing and establishing genealogical links with each other it's typical to begin with our waka, the significance of which is expressed by acknowledging the migration of our tūpuna from Hawaiki and the ancestral vessels upon which they travelled that would eventually bring them here to Aotearoa. These waka were designed with the utmost care built from generations of cultural and traditional knowledge capital harnessing input and skills from various people, each with a key role, from the builders of the waka to the Captain/ Kaihautū, or the Spiritual Guide/Tohunga to the Kaumoana/Crew who would ensure supplies were replenished to sustain a successful and on-going journey. These roles were dependent on each

other as our tīpuna carried our aspirations and goals and who subsequently formed hapū and iwi surrounded by landmarks that would define rohe and takiwā, also establish tikanga and kawa, te reo, guidelines and protocols that determined how we communicated, interacted and behaved in terms of relationships with each other and our surroundings, both spiritually and physically.

It is within this context that we utilise the metaphor of the Waka to encapsulate the overall ethos of *Huakina Mai* as the vessel by which to transport this kaupapa toward our destination of developing and implementing a comprehensive kaupapa Māori behaviour intervention framework comprising key aspects from *Hui Whakatika* and *Hei Āwhina Mātua* (existing traditional knowledge capital). The success of this journey will depend upon a number of key components such as the vehicle design, provisions and resources, people on the waka and external environmental factors. To demonstrate this, the following diagram highlights how these key components give effect to the framework or design of the waka:

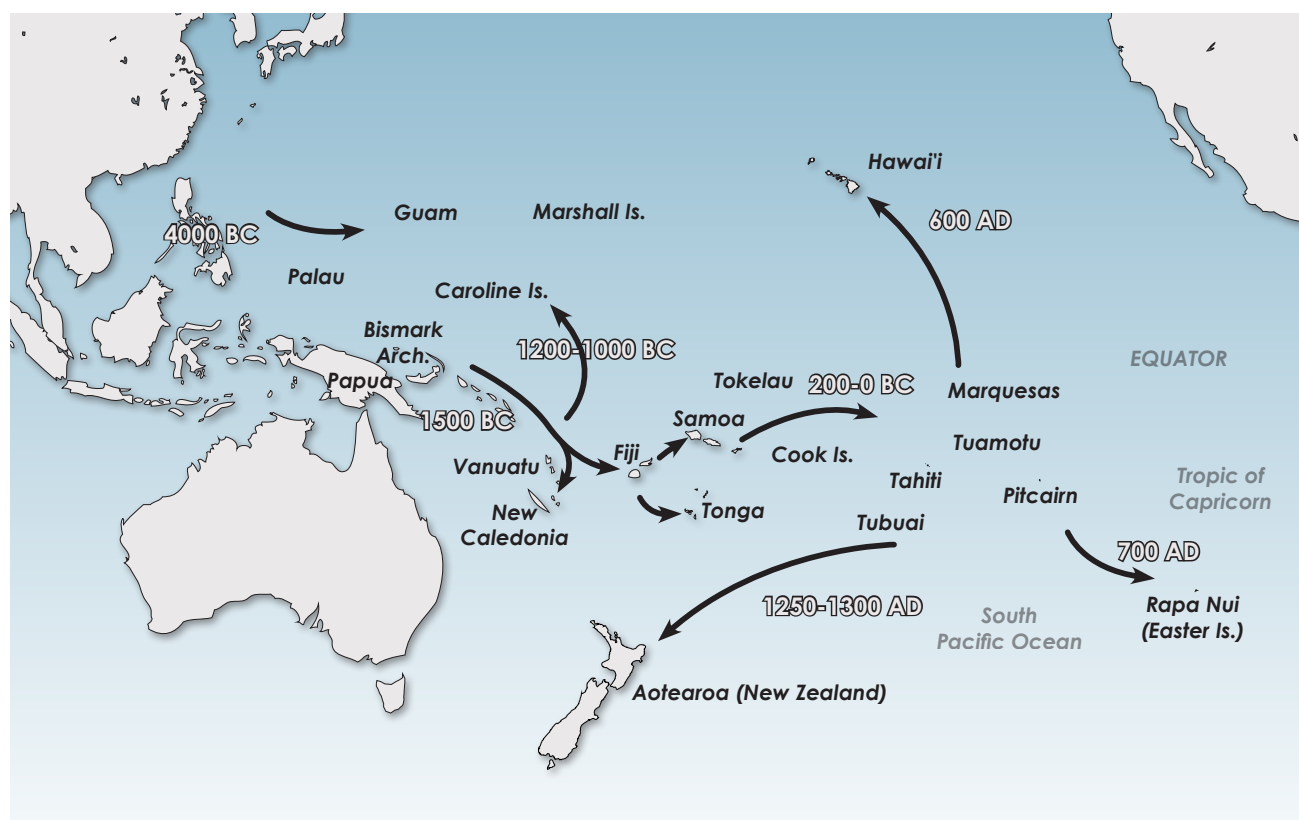
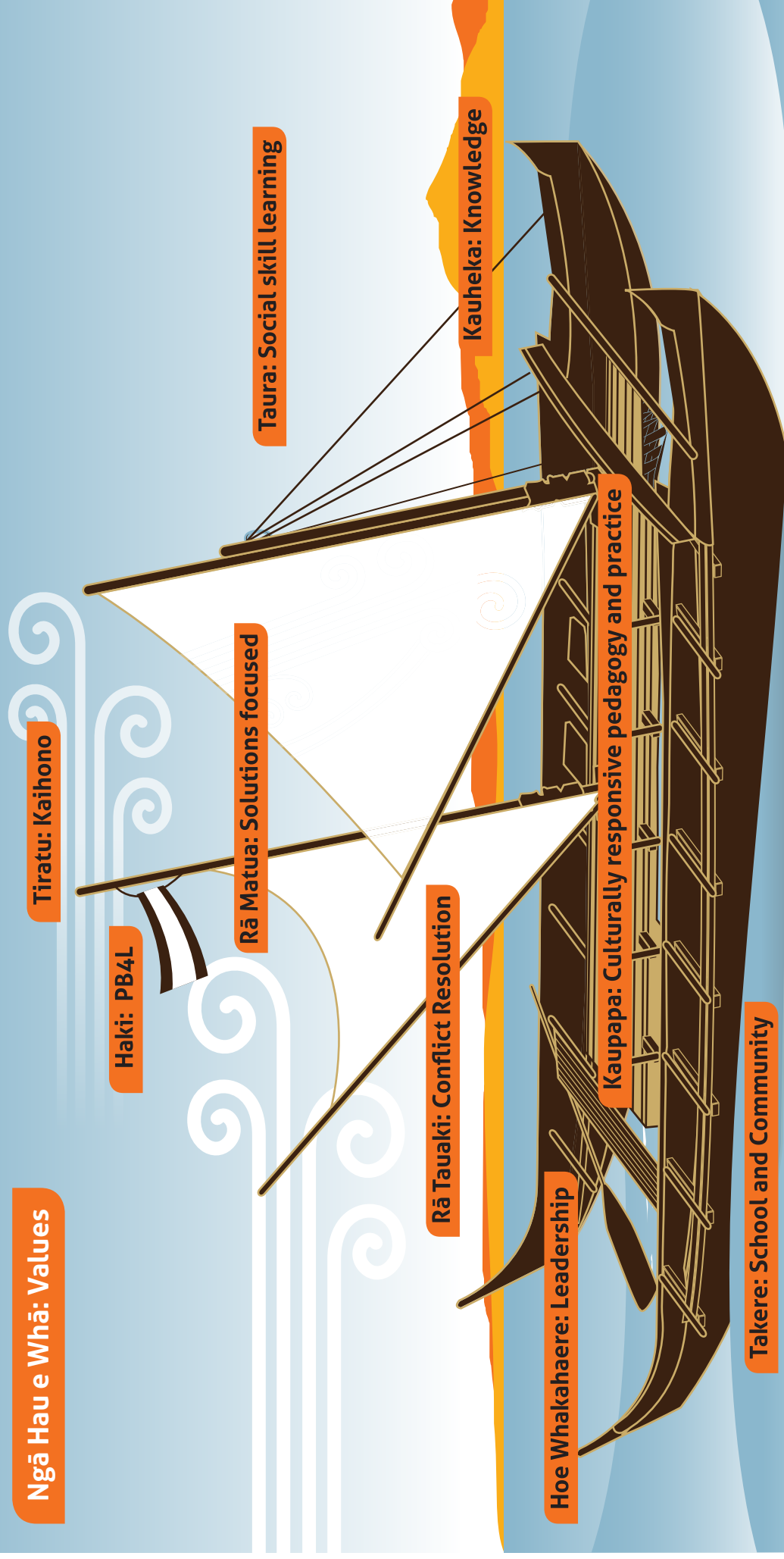


Figure 1: Waka Hourua

Ngā Hau e Whā: Values



Haki: PB4L

The ensign or flag is a modern or non-Māori concept in terms of its fixture or use on a traditional waka. This represents the policy of Positive Behaviour for Learning (PB4L), the group of work to which *Huakina Mai* contributes. This acknowledges that *Huakina Mai* is cognizant of this mainstream framework and acknowledges the parallels between the two including a shared values base, active teaching of pro-social skills and a shared focus on affirming positive behaviour/relational skills.

Hoe Whakahaere: Leadership

The direction of the waka is determined by this steering oar, usually manned by the Kaihautū or Captain, who alongside the Tohunga work in unison and depend upon each other's abilities. Likewise the whole crew are depending on the decision made by their Captain. At the helm are staff who each have key roles in directing the waka and supporting this kaupapa. For the purpose of *Huakina Mai* this group of *Kaihoe* (paddlers), consisting of whānau, school leaders, teachers and ākonga, oversee implementation and on-going school improvement; they ensure that the waka is going in the right direction. They will take responsibility for providing the waka with movement and stability - there is significant responsibility in these positions as the safety and wellbeing of the crew is paramount.

Kauheka: Knowledge

In traditional times the Tohunga (Spiritual Guide/High Priest) of that waka (for example, Ngātoro-i-rangi who was the Tohunga on the Te Arawa Waka) would sometimes stand upon the fore-gangway to study the winds, ocean currents, animal signs, the stars or clouds, sun etc. and to incant 'karakia' (invocations) to assist in the navigation of the journey. To achieve this, the 'Tohunga' depended upon traditional knowledge and skills handed down through the generations. *Huakina Mai* draws upon evidenced based behavioural practice, pedagogical theory, mātauranga Māori (Māori knowledge) and the knowledge brought to the waka by each community contextualising the waka for each voyage. The Kauheka symbolises that knowledge that is pivotal to the voyage of the waka.

Kaupapa: Culturally responsive pedagogy and practice

The deck separating both hulls provides the platform upon which key provisions are secured and stored. The deck supports the takere and provides that platform for community between whānau and school. Input from the 'kaumoana' (crew members – from both school and whānau/community) is critical to the success of this journey. Hence the initial and substantial phase of engagement to establish a collaborative partnership so as to work towards a strength based model of intervention. A fundamental principle of the foundation programmes both *Hei Āwhina Mātua* and *Hui Whakatika* – is a shared understanding of behaviour and problem solving collaboratively. This engagement (or kaupapa) secures strong bonds between community and the school and ensures that both are on the same voyage.

Rā Matua: Solutions focused

The mainsail represents solutions focused practice ensuring that strategies to manage behaviour support skill learning so that teachers and ākonga become problem solvers. This sail incorporates strategies, language and discourse that support the teachers to build capability within the school environment, incorporating traditional methods such 'Tuakana me Tēina'. Relationships are formed on the fundamental principles of 'Manaaki, Tiaki me Awhi' to build sustainable partnerships between whānau, teachers and ākonga that will continue to whakamana and include ākonga.

Takere: School and Community

The double hulls play an integral part to the overall design of the waka, providing a foundation and support by which to carry its cargo (resources/provisions) and crew (whānau, community, tamariki and kura). Each of these hull provides support for the various groups and individuals; one side supports the whānau and community, the other supports tamariki and kura. Both hulls are interconnected, bound together by the kaupapa, and each play specific role in terms of balance, propulsion, durability overall contributing to the seaworthiness of the vessel to maintain its journey.

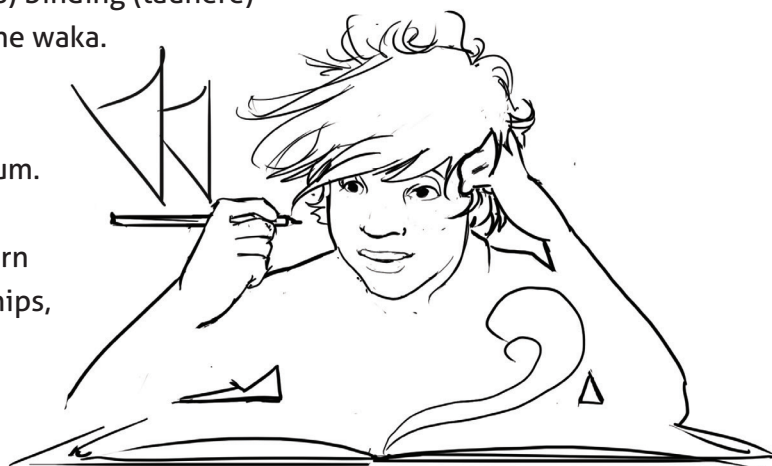
Rā Tauaki: Conflict Resolution

This secondary sail has a crucial role in supporting the mainsail. It represents resolving conflict and restoring harmony specifically referring to *Hui Whakatika* interventions that deal with severe behaviour to support ākonga and whānau with higher needs. These intensive behavioural interventions will focus on relational practices with the addition of skill learning, conflict resolution and restoration of harmony. Teacher, school leader and whānau partnership are essential for success for ākonga that require additional awhi and manaaki to behave positively at school.

Taura: Social skill learning

Just as important are the 'taura' (lashings) binding (tauhere) these to the hulls and to other parts of the waka.

The threads of the rope represent the mātauranga that is taught to students through the social skill learning curriculum. These lashings provide the waka with strength and integrity. When ākonga learn to make and maintain positive relationships, to resolve issues interpedently and be respectful of one another's mana, the waka is strong and seaworthy.



Tiratu: Kaihono

The MOE is represented as the supporting agents holding up the mainsail. This implies the connection to the concepts supporting both the mainsail and the secondary sail. These components of the waka require each other to propel the vessel, as this whakataukī suggests: 'Mā te huruhuru te manu ka rere' – 'It is the feathers that enable the bird to fly' this is in recognition of the funding support given by MOE that will enable forward momentum and development of sustainable resources. Further the Tiratu represents established Ministry resources that are integral to support the *Huakina Mai* waka such as *Tātaiako*, the cultural competencies, and *Ka Hikitia*, the MOE Māori education strategy.

Huakina Mai schools will actively implement *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. *Tātaiako*, produced by the MOE is about teachers' relationships and engagement with Māori learners and with their whānau and iwi. Designed for teachers in early childhood education (ECE) services and in primary and secondary schools, it is intended to support teachers work to personalise learning for and with ākonga Māori, to ensure they enjoy education a success as Māori. The *Tātaiako* competencies are embedded in *Huakina Mai* these are:

- *Wānanga*: participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement.
- *Whanaungatanga*: actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.
- *Manaakitanga*: showing integrity, sincerity and respect towards Māori beliefs, language and culture.
- *Tangata Whenuatanga*: affirming ākonga Māori (Māori learners) as Māori. Providing contexts for learning where the language, identity and culture of ākonga Māori and their whānau is affirmed.
- *Ako*: teachers taking responsibility for their own learning and the learning of ākonga Māori.

(Ministry of Education, 2012)

While the competencies are embedded in the teacher connectedness pedagogy they are also extended to incorporate school systems reform through the *Educultural Wheel* values and the inform mātauranga development through the social skills learning curriculum.

Ngā Hau e Whā - The Four Values

Providing propulsion for the waka are *Ngā Hau e Whā* (The Four Winds). These represent four core values (whanaungatanga; kotahitanga; rangatiratanga; manaakitanga) that underpin and inform te ao Māori (a Māori worldview) - and which are identified in *The Educultural Wheel* (Macfarlane, 2004). In teaching practice, these four values are able to create the foundations for creating and maintaining a culture of care within classrooms, and the school as a whole. *Huakina Mai* works from the premise that a sound values system is essential in order to establish a shared understanding amongst staff, community, whānau, and ākonga Māori about what really matters within the school. These four values determine the expected ways of behaving and interacting within the school; essentially, they provide tikanga. *The Educultural Wheel* (see Figure 2 below) offers an evidenced based values framework that is reflective of te ao Māori. The four core values mentioned above collectively contribute to a central goal, which is create a positive classroom and school wide 'tone' or pulse – pūmanawatanga - which is represented in the centre of the diagram.

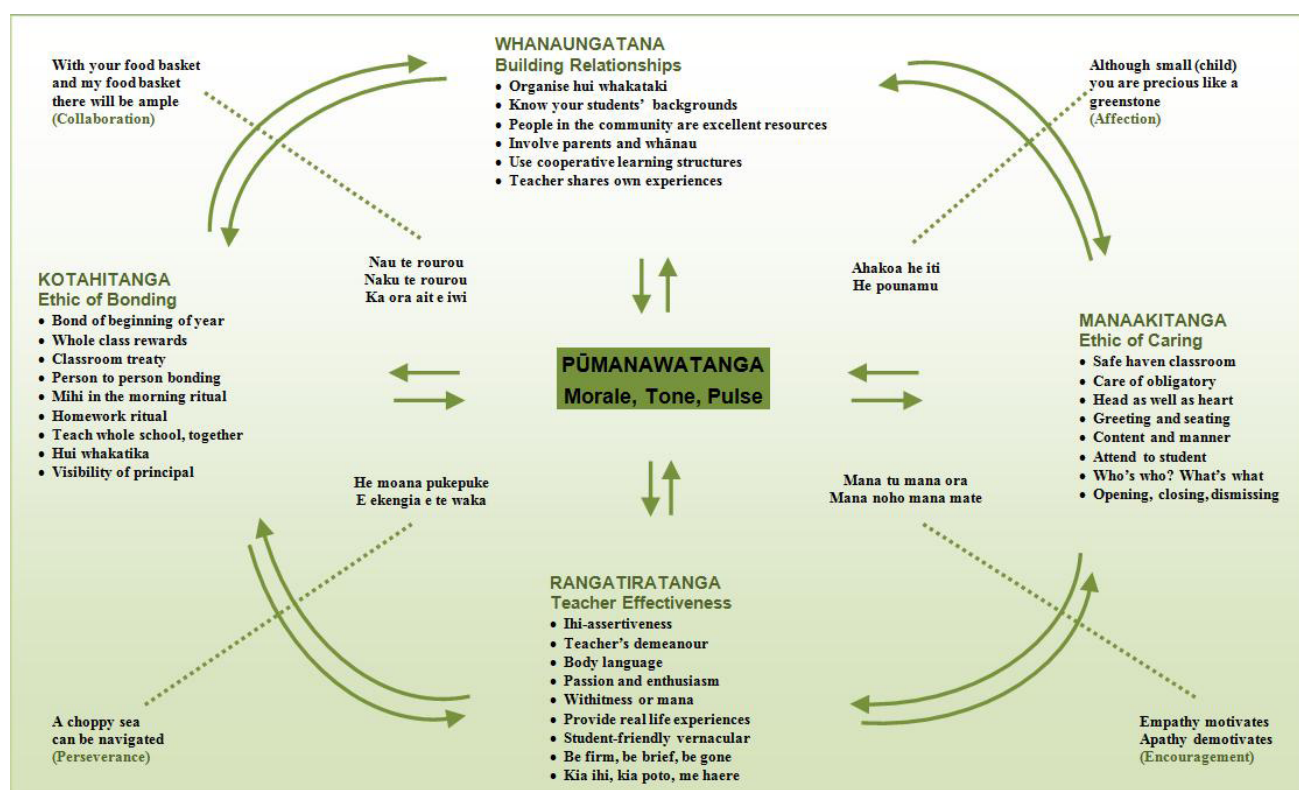


FIGURE 2: EDUCULTURAL VALUES (MACFARLANE, 2004)

When embraced by the whole community, the core values of *The Educultural Wheel* are not only enacted by individuals but are endorsed by all. The values provide a foundation for the teaching of social skills that needs to occur regularly in classrooms. **Ākonga** actively learn what these values mean in practice, in their relationships and interactions with others - both younger and older. In order to create an environment within which these values are implemented meaningfully, the whole school community must explore and clarify what these values mean to all members; staff, whānau, hapū and iwi. By achieving a shared understanding of these values, the entire school community can share a common language, acknowledge positive demonstrations of these values, and promote activities that support values based learning.

ADAPTING THE HUAKINA MAI FOR CONTEXT

Huakina Mai is a model that is able to be adapted for individual school communities. It is not intended to be a prescriptive rigid programme. It is acknowledged that in order for schools, whānau, and communities to implement interventions, they need to contextualise and personalise aspects of the programme to suit their own unique needs and strengths. *Huakina Mai* operates on the principle that aspects of the model are essential for implementation, (integrity of implementation, to be constructed during the pilot phase in 2013) while others are open to interpretation and contextualisation.

In particular, adaption to cater for the systemic and structural differences that exist between primary and secondary schools is required. While the core elements remain the same, behaviour is developmental, and schools should therefore be cognisant of the need to respond to the developmental needs of their ākonga. Primary schools should operate primarily within a teaching and learning orientation, with a focus on acknowledging positive pro-social behaviour. Secondary schools should work towards models of interdependence, leadership and personal responsibility. Likewise the teacher pedagogy, mana ki mana needs to be contextualised for primary and secondary school contexts.

CREATING THE FOUNDATION – TE TUAPAPA

The purpose of this section is to outline the theoretical underpinnings and rationale for *Huakina Mai*. Best practice for managing behaviour needs to be based on relevant research and evidence. *Huakina Mai* draws from kaupapa Māori theory as a culturally relevant and congruent premise from which to develop sound theory and evidence. In contrast to dominant a western paradigm, *Huakina Mai* privileges Māori philosophy, voice and experience in the analysis of evidence.

Firstly, this section addresses the 'big picture' and answers the question of how we develop a behaviour framework for Māori. A brief discussion about kaupapa Māori and questions arising around the nature of evidence is provided and how 'best practice' might be established for Māori. The section introduces the model *He Ritenga Whaimohia*: a culturally responsive evidence based practice framework. Finally, there is a description of and discussion about the three sources of evidence that have shaped the draft *Huakina Mai* framework:

1. Tika - research: The PB4L evaluations of *Hei Āwhina Mātua* and *Hui Whakatika* and established literature in the area,
2. Pono – practitioner knowledge: the process of *He Kai mō te Hinengaro*, the data-gathering and evidence building phase for *Huakina Mai* during 2012; and
3. Aroha – whānau: the importance of contextualising *Huakina Mai* to incorporate whānau voice, knowledge and perspectives.

KAUPAPA MĀORI

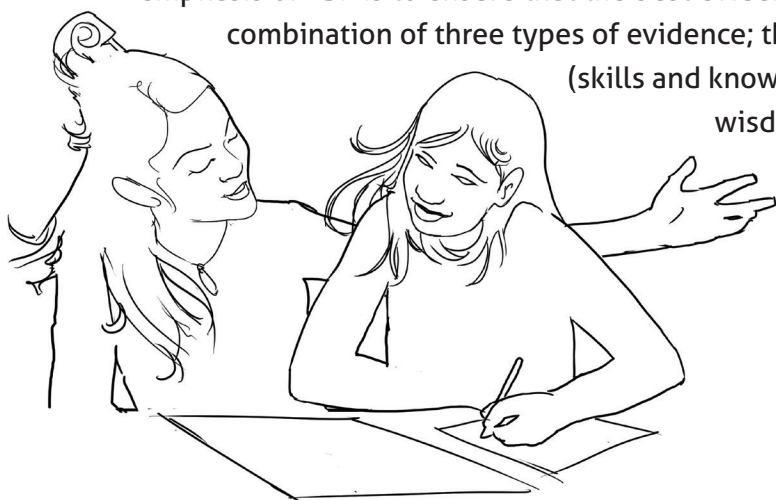
Huakina Mai is constructed from kaupapa Māori theory and approaches and is situated from within te ao Māori as was made implicit in the research and development contract issued by the MOE. A fuller explanation of kaupapa Māori is included in *The Kete* and we encourage educators read further if they are unfamiliar with kaupapa Māori epistemology. The overview below provides a broad sweep in order to provide a foundation for further discussion.

In essence, kaupapa Māori is about “being Māori” and the implicit understanding that Māori have a distinct way of viewing and interpreting the world. This standpoint positions Māori at the centre, with explorations of deeds, thoughts and events being undertaken from within a Māori perspective; ‘from the inside out, not from the outside in’ (Penehira, Cram & Pipi, 2003). In more recent times, the term is used by Māori to affirm any plan of action that is essentially created by Māori, and which expresses and reflects Māori aspirations, ideals, values and perspectives (Royal, 2006). Various educational frameworks have been developed to assist educators who need to adopt a kaupapa Māori approach. The tools section of this manual (*The Kete*) provides a selection of these resources that are considered by the *Huakina Mai* team as consistent with a Kaupapa Māori approach, many having come directly from Māori practitioners working in schools.

EVIDENCE: CONGRUENCY AS AN ENABLER OF KAUPAPA MĀORI

In keeping with the key components of kaupapa Māori theory, *Huakina Mai* has drawn on existing research evidence and has also sought to extend an understanding of how Māori might be enabled to support a school wide potential and strengths based approach to positive behaviour in schools. A collective and collaborative learning community approach is important, and this includes the involvement of ākonga Māori, whānau, whānau whānui (extended family), tumuaki (principals), kaiako (teachers), and kaiawhina (support professionals).

A key question arose ‘What constitutes evidence – and who decides?’, early in the process as the team embarked on research to establish evidence based practice (EBP). In a Western view the emphasis of EBP is to ensure that the best evidence is considered through drawing from a combination of three types of evidence; those of research, practitioner judgement (skills and knowledge), and client participation (family wisdom and values). See Figure 3 below.



Evidence-Based Practice

What constitutes evidence?

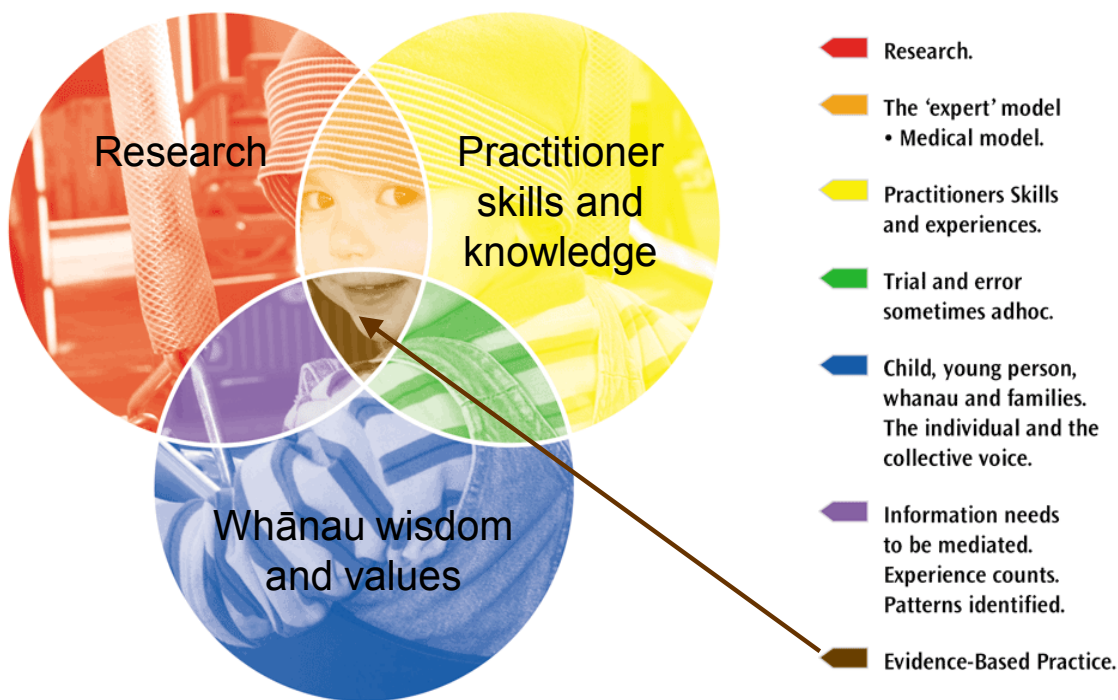


FIGURE 3: EVIDENCE BASED PRACTICE (EBP) FRAMEWORK (BOURKE ET AL, 2005)

Further questions need to be reflected on when implementing EBP, namely:

- Does (or should) particular research evidence trump professional and family wisdom and values? How do indigenous knowledge evidences inform EBP?
- What other sources of knowledge and evidence need to guide special education practice? Is indigenous knowledge and research deemed to be of equivalent value to conventional western knowledge and research?

Interestingly, there is a growing interest in many social sectors with the notion of drawing from the evidence that emanates from practice, known as 'practice based evidence' (PBE). PBE has been loosely defined as the use of real-time feedback to develop, guide, and evaluate practice. It is an approach that privileges evidence derived from the lived and actual realities in particular (and oftentimes minority) communities and populations (Barkham & Mellor-Clark, 2003).

A research study focusing on culturally responsive evidence based practice in special education found that there was frustration about Māori knowledge being undervalued, whānau interactions were considered detached and hasty, and practitioners displaying a fundamental lack of understanding in terms of cultural knowledge and self-awareness (Macfarlane, 2012). The participants argued that EBP approaches need to be culturally responsive to Māori and that

conversely, culturally responsive practice (which is reflective of kaupapa Māori and mātauranga Māori) is evidence based from a Māori perspective. The research data provided by the participants indicated that culturally responsive evidence based special education practice needs to comprise six key components:

1. **Marautanga Māori:** The centrality of Māori knowledge
2. **Whanaungatanga:** The centrality of relationships
3. **Rangatiratanga:** The centrality of professional self-awareness
4. **Research in context:** The centrality of relevant research
5. **Honouring the Treaty:** The centrality of power-sharing
6. **Cultural competency:** The centrality of practice that enables Māori potential

RESEARCH IN CONTEXT: THE CENTRALITY OF RELEVANT RESEARCH

In Aotearoa New Zealand, research evidence that emanates from other contexts and countries is often privileged over legitimate and valid evidence that emanate from the lived realities of Māori. Māori voice is often silenced by large scale domestic research studies that are regularly undertaken within which Māori are a small sub-group, their voice effectively silenced by the majority. As a result Macfarlane (2012) found that there is preference for smaller and repeated Māori-focused research projects, undertaken within meaningful contexts where Māori are the majority, which draw from the actual and lived experiences of Māori. Likewise, Barkham and Mellor-Clark (2003), found that practice based evidence (PBE) was a relevant source of information and claimed that the utilisation of PBE is an area of untapped potential in special education.

Kaupapa Māori programmes and interventions in this country have historically not been viewed as 'evidence based' or 'research validated' from a western perspective and are consequently not funded or mandated by social service organisations for use with Māori (A. Macfarlane 2011, Savage, 2010). While these programmes may be culturally effective and therefore have the potential to achieve positive outcomes, they are often passed over for larger overseas evidence based programmes. Macfarlane contends that there are many western programmes and interventions that are described as 'evidence based' and 'research validated' and are therefore mandated for use with Māori, however they may not be culturally effective and limit the potential for better outcomes. This highlights an interesting contradiction that exists when using terms *evidence based* and *effective*; clearly they are not necessarily synonymous terms. Some evidence based programmes are not at all effective for use with Māori as they emanate from a context and comprise of content that is foreign to Māori. For Māori what is important is that a programme or approach is culturally relevant; that it is premised on, initiated through and instantiated via, kaupapa Māori philosophy (Durie, 2007; Macfarlane et al., 2008).

There is therefore some concern that the current EBP framework may effectively exclude legitimate Māori knowledge and evidence, particularly if a narrow view is promoted in terms of what constitutes 'evidence'. Three questions remain relevant and central to this on-going discourse, namely;

- How does kaupapa Māori knowledge and evidence inform EBP?
- What other sources of knowledge and evidence should guide education practice?
- Is Māori knowledge and research deemed to be of equivalent value to conventional western knowledge and research?

Hegemonic practices essentially perpetuate the falsehood that Māori epistemology is weak and worthless; a ritual that A. Macfarlane (2011) describes as "the reality of status denial" (p. 24). According to Herbert (2001) research that does not acknowledge a Māori presence or accommodate Māori realities is fundamentally monocultural and is therefore irrelevant for Māori.

HE RITENGA WHAIMŌHIO: A CULTURALLY RESPONSIVE EBP FRAMEWORK

The current EBP framework, although encompassing three worthy kete (baskets) of evidence, may be a barrier to the actualisation of culturally responsive evidence based special education practice. The parameters of each kete are ultimately defined by a dominant worldview discourse that chooses to include certain evidences that are deemed important, and to simultaneously exclude other evidences that are not deemed creditable. In its current form it is effectively a 'culture-less' framework.

To that end, Figure 4 below, *He Ritenga Whaimōhio* (S. Macfarlane, 2012) which literally means 'informed practice', is a culturally responsive EBP framework that is reflective of three concepts that are highly regarded by Māori; tika (correct), pono (integrity) and aroha (compassion). This framework shows how these three concepts are able to permeate and broaden the parameters of each of the three current evidence circles, so as to facilitate the inclusion of Māori cultural evidences. Te ao Māori and Te Tiriti o Waitangi (the Treaty of Waitangi) surround all three circles, so as to remind professionals who are working with Māori of the importance of Māori worldview perspectives, and the three principles inherent in the Treaty.

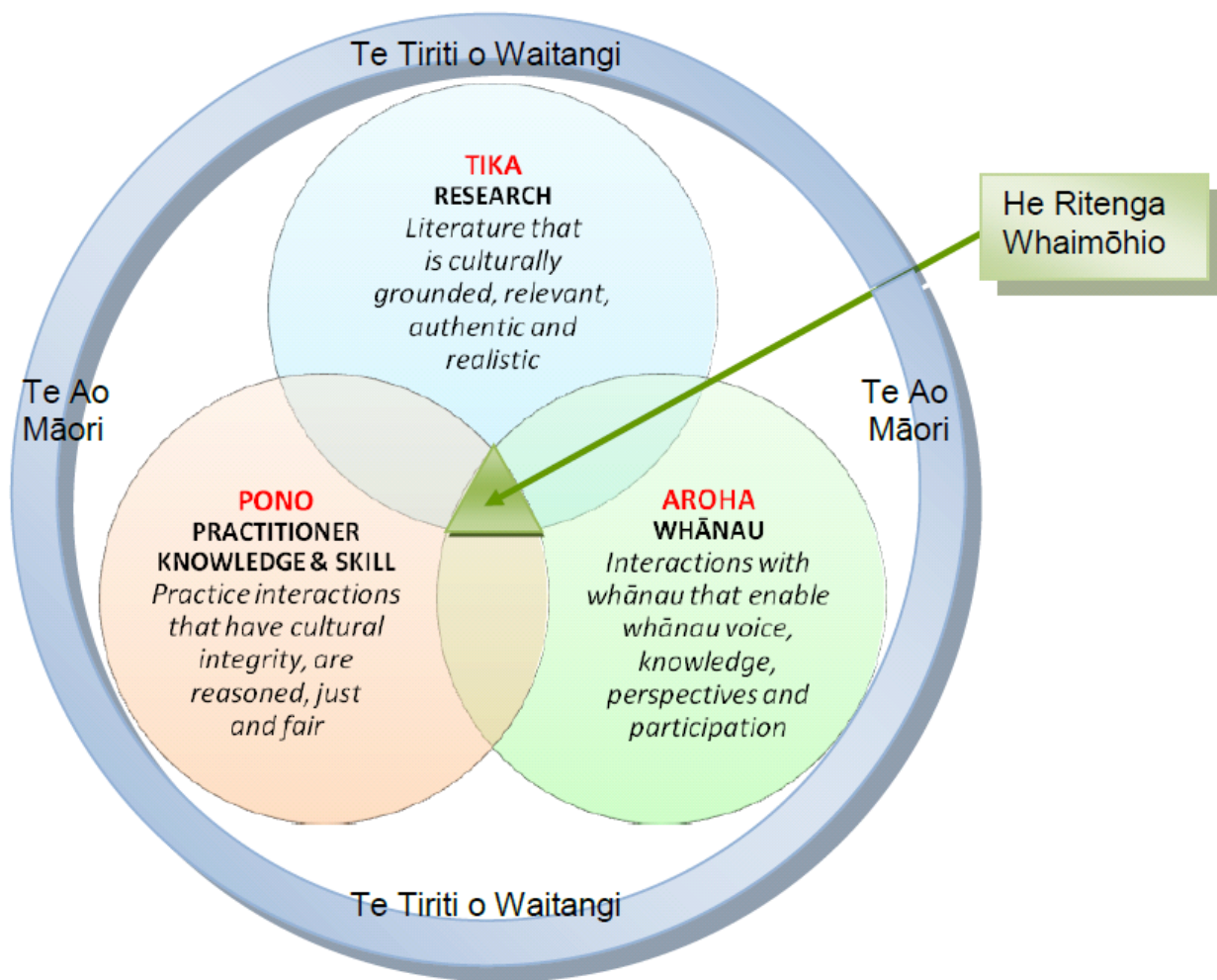


FIGURE 4: HE RITENGA WHAIMOHIO: CULTURALLY RESPONSIVE EBP
(S.MACFARLANE, 2012)

Therefore the following discussion to establish a theoretical base for *Huakina Mai* is premised on *He Ritenga Whaimōhio*. The first part describes **Tika**: the research evidence and literature that forms a foundation from which to build on; the second **Pono** describes the process of gathering evidence through *He Kai mō te Hinengaro*; and finally the third **Aroha**, developing relationships and partnerships with whānau, is described and followed up in the next section, *Kotahitanga*.

KAUPAPA MĀORI PROGRAMMES EVALUATED FOR PB4L

In 2011 The MOE commissioned two evaluations of kaupapa Māori behaviour interventions namely *Hui Whakatika* and *Hei Āwhina Mātua*. These programmes had previously been delivered to support positive learning and behaviour outcomes for ākonga Māori. The evaluations were to determine if they respectively had the potential to be up-scaled to form part of an effective programme response to meet the needs of ākonga Māori with severe behavioural challenges. The following section briefly describes these interventions and the findings of the evaluations. This evidence has been used as the foundation for *Huakina Mai*.

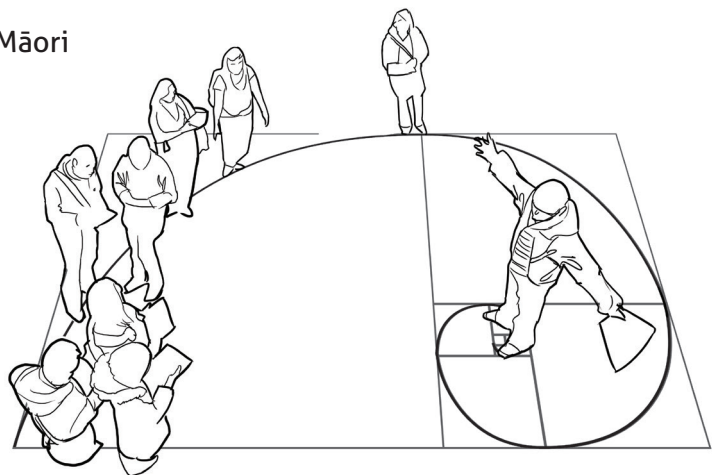
HUI WHAKATIKA

DESCRIPTION OF INTERVENTION

Hui Whakatika (a time for making amends) is premised on traditional Māori (pre-European) concepts of discipline (Hooper, Winslade, Drewery, Monk & Macfarlane, 1999). Macfarlane (1998) proposes that the traditional hui, or meeting held within Māori cultural protocols or ways of engagement, can provide a supportive and culturally grounded space for seeking and achieving resolution, and restoring harmony. In contexts such as these, *Hui Whakatika* can offer a unique process for restoring harmony from within legitimate Māori spaces. *Hui Whakatika* adheres to four typical features of traditional Māori concepts of discipline, as identified below by Olsen, Maxwell and Morris (cited in McElrea, 1994). These are:

1. an emphasis upon **reaching consensus** through a process of collaborative decision-making involving members of the whole community
2. a desired outcome of **reconciliation** and a settlement that is acceptable to all parties rather than isolating and punishing the offender
3. not to apportion blame but to undertake an **examination** of the wider reason for the wrong with an implicit assumption that there is often wrong on both sides
4. less concern with whether or not there had been a breach of law and more concern with the **restoration** of harmony.

Hui Whakatika is grounded firmly in traditional Māori tikanga and te ao Māori. Furthermore, *Hui Whakatika* is an on-going rather than a time limited intervention, so is unable to be implemented as a one-off or reactive response to a behavioural incident, nor is it able to be viewed as a single hui or case conference within the restorative practices paradigm.



EVALUATION FINDINGS

Case studies that were reviewed by Meyer, Savage and Hindle (2011) indicate that *Hui Whakatika* produced positive outcomes for ākonga Māori. These researchers contend that *Hui Whakatika* is a viable behavioural intervention approach for ākonga Māori when a number of conditions are met, namely:

- a) there is school wide commitment to culturally responsive practices for ākonga Māori and whānau;
- b) there is school wide commitment to restorative practices as a general school ethos and for making amends to resolve conflict;
- c) there is rejection of deficit perspectives and retributive reactions that focus on blame and punishment for conflict;
- d) key school personnel have relevant expertise in both culturally responsive pedagogies and restorative practices;
- e) on-going support exists for staff, ākonga Māori, and whānau to respond in restorative ways to challenging behaviour and conflict;
- f) individualised specialist services provide support to ākonga Māori with severe and challenging behaviours, their whānau, and teachers and; and
- g) the school has on-going access to appropriate Māori cultural expertise with particular reference to *Hui Whakatika* processes.

HEI ĀWHINA MĀTUA

DESCRIPTION OF INTERVENTION

Hei Āwhina Matua (supporting parents) involved collaboration between ākonga Māori, whānau, teachers, parents and community members to address behavioural challenges that were presenting at home, at school and on the way to and from school (Glynn et al., 1997). Problematic contexts, specific problematic behaviours and positive desirable behaviours were identified through a series of bilingual behaviour check lists (Berryman & Glynn, 2001). Researchers worked alongside ākonga Māori, whānau, teachers, and community members to devise effective ways of improving targeted behaviours in all three contexts.

Intervention consisted of producing 11 video scenarios in which ākonga Māori and peers acted out specific problematic behaviours in their appropriate contexts and then re-enacted each scenario modelling an alternative (positive) response. The video material formed part of a set of resources that were then introduced within a Māori wānanga context - a context where all three sets of participants engaged together at their local marae - in a relaxed and fun context to practice alternative (positive) ways of interacting and of responding to behavioural challenges.

EVALUATION OF FINDINGS

According to Meyer, Hindle and Tawhiti (2011), the *Hei Āwhina Mātua* programme produced positive behaviour outcomes in three different schools and their communities. Essential features of this programme were the degree of ownership and responsibility taken by all ākonga involved, and the way in which the researchers followed Māori customs and protocols throughout. In particular, this included:

- putting ākonga Māori at the centre
- school ethos and ownership of problems (commitment across the school and with community)
- empowering whānau
- preserving mana: A key component to the programme was a non-confrontational approach that worked positively with everyone who was involved.
- culturally responsive: Ākonga Māori emphasised the importance of ensuring that Māori culture was a feature of any intervention (p. 24)

The evaluators of *Hei Āwhina Mātua* and *Hui Whakatika* recommended that *Huakina Mai* be established as a comprehensive kaupapa Māori behavioural intervention framework comprising key aspects of *Hui Whakatika* and *Hei Āwhina Mātua*, and encompassing:

- a description of the model and formal criteria for integrity of implementation;
- a school-wide commitment to *Huakina Mai* for strengths-based behavioural intervention for Māori;
- the provision of professional learning and development for principals and teachers;
- the staffing of Māori community liaison personnel;
- the provision of appropriate Māori cultural space; and
- schools seeking on-going cultural advice to ensure adherence to Māori cultural protocols.

RESEARCH AND LITERATURE ON CULTURALLY RESPONSIVE BEHAVIOUR INTERVENTIONS

An overview of the Aotearoa New Zealand and international literature on culturally responsive behavioural interventions was prepared to inform *Huakina Mai*. The key points are summarised below.

CULTURALLY RESPONSIVE BEHAVIOURAL INTERVENTIONS

Cultural responsiveness embodies both cultural competency and cultural safety (S. Macfarlane, 2011). A school context that ensures that their teachers are culturally competent values the cultural safety of their learners. As Sue (2001, p. 801) reminds us cultural responsiveness "... must be about social justice". Developing educators' cultural competency is an endeavour that encapsulates the process of deconstructing kaupapa Māori theory and prevailing ideas into new modes of thinking that inform practice skills, and further enable and contribute to on-going reflection. The dialectic between theory and practice, and thought and action - which develop themselves mutually – is defined by Pedretti (1996) as a critical reflective culture, known as *praxis*. Carr and Kemmis (1986, p. 33) describe *praxis* as:

"Informed action which by reflection on its character and consequences reflexively changes the knowledge-base which informs it. In praxis the ideas that guide action are just as subject to change as the action itself. Therefore, only through a fundamental shift in our beliefs, values and feelings about teaching and learning will we be effective in bringing about significant change in our practice. Creating a culture of critical reflection enhances our educative potential....."

Paul Freire (1997) builds on the notion of *praxis* by introducing the concept of *conscientisation*, which is described as decreasing the distance between what one says and what one does. Freire argues that *conscientisation* means becoming critically aware of the world around us and the relationships that we have with it; becoming more conscious of one's own thinking about - and actions within - that environment. He states that it involves analysing and then seeing the world in a more precise way; of seeing how society works and adopting a better way of understanding problems. Freire maintains that *conscientisation* is also about aspects of power (including understanding what it means not having power), and also involves having a deeper reading of reality, common sense and beyond.

McKinley, Brayboy and Castagno (2008) contend that culturally responsive education provision comprises several important elements, specifically:

- pedagogy;
- policy;
- programmes;
- professional competency, and;
- community involvement.

These authors also insist that any discussion on the topic of culturally responsive pedagogy must take into account issues of sovereignty and prejudice, as well as the worldviews and epistemologies of the indigenous people. This view aligns with A. Macfarlane (2011) who reminds us that bringing effect to the notion of cultural responsivity is contingent on such things as culturally targeted resourcing, culturally congruent policies, culturally relevant literature and research evidence, culturally compatible school systems, and culturally competent education professionals.

CULTURALLY RESPONSIVE TEACHING

There are significant international and Aotearoa New Zealand studies that demonstrate the principles and positive impact of culturally responsive teaching on educational achievement and social outcomes for ākonga (Macfarlane, 2004; 2007; Ladson-Billings, 1992; Stanford, 1997, Lipman, 1995; Pierce, 1996, Hill and Hawk, 2000). Central to these studies is the importance of teacher pedagogy, behaviour and positioning. The evidence suggests that teachers who are most successful in supporting strengths based and positive behaviour for indigenous and minority learners are:

- aware of their perceptions of self and others
- clearly structure positive social relationships and ensure that their learners' funds of knowledge are immersed in activity (Ladson-Billings, 1992)
- identify positively with their learners' community and worked actively to develop a learning community within the classroom (Stanford, 1997)
- focus on the whole child; interest is not solely limited to cognitive development,
- take personal accountability and agency; teachers hold the belief that they can influence positive outcomes for learners despite challenges
- insist on high academic and behavioural standards and work to help learners achieve these
- understand the experiences and culture of learners, and in the process, validate their lives;
- coach learners in the nuances of the dominant discourse without denigrating their own culture or challenging their identity
- take at-risk learners under their wing and help them negotiate tacit norms and expectations that other teachers take for granted
- perceive teaching as a calling, a responsibility not only to learners and their whānau but also the community
- provide care and guidance that may be absent from the daily lives of their learners
- transform classrooms into lively and attractive spaces
- provide a "safe-haven" through classroom organisation based on standards of behaviour and sensitivity towards others, assume roles to give support to their learners, show enthusiasm (Pierce, 1996)

Research clearly demonstrates that effective teachers of ākonga Māori:

- avoid deficit attitudes and barriers to learning, and demonstrate care by manifesting respect, compassion, understanding the worldview(s) of ākonga, fairness, portray friendliness and a sense of humour (Macfarlane, 2004; 2007)
- use collective language, communicate high expectations through language and praised positive learning behaviour (Savage, 2010)
- are positive, optimistic, confident and bring a problem solving approach; they share power with ākonga; the relationship with ākonga is crucial and is both a prerequisite and motivator for learning; show respect for ākonga rather than a 'power over' relationship is demonstrated through body language, tone of voice and action; they understand the various worlds of the ākonga, are fair and patient, and are prepared to share aspects of themselves discerningly (feelings, vulnerabilities) (Hill & Hawk, 2000),

Key beliefs that underpin two contrasting theoretical models are highlighted below in Table 2 below. The competing discourses that emanate from each serve to highlight the notions and beliefs systems that respectively underpin each.

TABLE 2: COMPETING THEORETICAL DISCOURSES

Conventional theory	Kaupapa Māori (Huakina Mai) theory
independence / individualism	interdependence
the individual learner	the context
rule breaking and punishment	relationships and restoration
sameness, conforming	uniqueness, diversity
suspension, marginalisation	inclusion, belonging
objectivity	subjectivity

SOCIOCULTURAL BEHAVIOUR THEORY

Huakina Mai behavioural best practice draws on kaupapa Māori principles, while noting that this epistemology has resonance with western theories of understanding behaviour. This section describes where kaupapa Māori understanding and practice sit within western theories of behaviour, and makes the links to international and Aotearoa New Zealand literature on behaviour best practice.

Central to *Huakina Mai* is the understanding that behaviour is viewed as the result of interactions between people and their environments or social events, as espoused by the *Hei Āwhina Mātua* programme. Schools are complex social organisations and children, teachers and support staff are interacting in a myriad of occasions and complex social orders throughout the day. Challenges that arise out of social interaction should be viewed as an expected result of complex social interaction. What may not be acceptable is the way that individuals initiate or respond to these interactions. According to social cultural theories the critical environments influencing behaviour are **family** (Winzer & Mazurek, 1998), **school** (Axelson, 1993; Kauffman, 1997; Rutter et al, 1979; Sugai, 2003), **cultural influence** (Gay, 2000; McInerney & McInerney, 1998) and **peers** (Kauffman, 1997; Lala, 1996; Langley et al, 1996). Within this ecology, the school system can be seen as a microcosm of larger society (Axelson, 1993) creating a powerful social environment, the experience of which will ripple pervasively into an individual's future. Teachers who work from the belief system that learning and behavioural challenges largely result from the interaction between the ākonga and the environment place an emphasis on inclusion and participation (Brown et al, 2000), as opposed to the marginalisation and/or exclusion of the ākonga. Creating a context of inclusion, and enabling active participation for ākonga require culturally responsive teaching practices central to which is the need to adopt a strengths-based, agentic positioning which actively rejects deficit theorising.

EVIDENCE-BASED PEDAGOGICAL PRACTICE

A large body of literature points up the impact for minority learners where an implicit dominant cultural hegemony exists in a school system, regardless of how unintended or unnoticed by leadership. Milne's recent study, (*Colouring the White Spaces*, 2009), uses the image of a child's colouring book and the inherent white space on the page at the outset, that then subsumes all the other activity or colour on the page. Supported by significant evidence in the education sector, Milne identifies poor educational outcomes for Māori and Pasifika learners in educational settings where there is a dominant cultural hegemony, and emphasises the need for young people to retain their identity and have their cultural norms validated and valued during the school day (p.49). Her report recommends actions to foster culturally responsive education (p.51) that are also mirrored in wider literature on culturally responsive teaching.

PONO – HE KAI MŌ TE HINENGARO

He Kai mō te Hinengaro means 'a feast for the mind'. During the research and development phase the *Huakina Mai* team needed to build evidence and knew that a wealth of knowledge is held by those using and those receiving kaupapa Māori approaches with Māori ākonga, and by academics working in the field of Māori education. Drawing on the wealth of practice to inform, feed and nurture the project is implicit in creating evidence based practice in schools both in the conceptual process and the on-going contextualisation. Consequently, the project team met with practitioners, academics and whānau members to nourish and enrich *Huakina Mai*. Part of this process was the importance of synthesising theoretical knowledge with what the community of participants were doing and experiencing in school and whānau settings. Participants' voices are an important aspect to the construction of this project, which includes their on-going input into the shaping of *Huakina Mai* through professional learning and development, and implementation processes.

DATA GATHERED FOR HUAKINA MAI DURING 2012 - HE KAI MŌ TE HINENGARO

METHODOLOGY

Knowledge from the community of practitioners, academics and whānau was gathered through focus groups, an educational leaders' 'Think-tank', and kanohi-ki-te-kanohi (face-to-face) interviews between July and November 2012. Five schools were visited and data-gathering interviews were held with staff. Data from ākonga Māori and whānau was gathered in interviews set up by community-based personnel. A pānui (newsletter) about the project inviting feedback was also circulated amongst Māori networks within the MOE, and this provided further data by way of telephone and email. Ethical consent was granted by the University of Canterbury Human Ethics Committee; participants gave informed consent and were given the opportunity to withdraw at any time. The research team were overwhelmed by the positive response and willingness to share in the construction of *Huakina Mai*.

FOCUS GROUPS

Huakina Mai team members met with kaimahi Māori (Māori staff) from the MOE for a morning in July 2012, where a set of data-gathering questions were used in a set of focus group workshops. A further workshop was held in Auckland in August 2012, with Kaitakawaenga (Māori cultural brokers) with focus group discussions being held based on the same set of data-gathering questions. A Think-tank was in September 2012 at the University of Canterbury whereby 12 leaders in Māori education met for a full day with the project team, to workshop and critique core concepts for *Huakina Mai*. The draft framework was e-mailed to the Think Tank group in December and responses were incorporated into the final document.

INTERVIEWS

Five schools, identified consistently by practitioners as sites of excellence for Māori, were visited for observation. Interviews undertaken with staff, whānau and ākonga during between October and November 2012.

EVIDENCE

A grounded theory analysis of the data gathered identified themes which were significant to the development of *Huakina Mai*. Participants all agreed that *Huakina Mai* had to be premised on te ao Māori and ensure that Māori expertise was located at the centre of decision making. This included ensuring that whānau, hapū and iwi be actively enabled to participate in the development of their own school culture and that Māori cultural concepts be valued as a vehicle for cultural change in schools. There was also agreement amongst participants that school leaders need to be committed to the process of viewing themselves as learners in the construction process and acknowledge the contributions of ākonga Māori and whānau, thereby ensuring that any implementation has cultural integrity. The themes that emerged from the data analysis reflect the key imperatives of *The Educultural Wheel*. These are outlined in Table 3 (below).

TABLE 3: EMERGING THEMES AND ELEMENTS

Essential elements for Huakina Mai (synthesis of data)	
Feature	Expressed in
Ecological with an emphasis on relationships: Whanaungatanga	<ul style="list-style-type: none"> • whānau, community partnerships with schools • engagement through multiple levels and layers • nested approach: tamaiti, whānau, community/iwi; • meaningful relationships that support whanaungatanga, manaakitanga • connectedness • behaviour has a whakapapa (lineage)
Inclusive, participatory, shared ownership: Kotahitanga	<ul style="list-style-type: none"> • everybody has a voice; whānau and ākonga input • use of local community expertise • across-the-board participation (appropriate language) • inclusions not exclusions • every step in process is suited for whānau • whole school / whole community driven and demonstrate strong leadership
Appropriate leadership and equitable resourcing: Rangatiratanga	<ul style="list-style-type: none"> • strong leadership • advocacy • right people • valuing • finances • time • tools • supports • 21st century technology
Strengths-based pedagogy: Manaakitanga	<ul style="list-style-type: none"> • potential • fun, celebrate success • identity/ culture/ cultural capital • mana, non-confrontational • skills for engagement • <i>Tātaiako</i> (teacher competencies) <ul style="list-style-type: none"> ○ taught pre and in-service ○ inclusive and living the shared values of Māori • curriculum is meaningful to Māori and for Māori.
Te ao Māori is central; at the core Pūmanawatanga	<ul style="list-style-type: none"> • tikanga • reo • knowledge; philosophy • kaupapa Māori evidence • cultural responsiveness <ul style="list-style-type: none"> ○ relevance ○ competency ○ valuing

The participants identified that traditional western understandings of behaviour have tended to be one-dimensional, often reactive and punitive (not necessarily preventative), are descriptive, and view behaviours as child-centred problems. In contrast, a Māori worldview of behaviour is seen as multi-dimensional, based on relationships and relational trust, tending to view behaviour in ecological and holistic ways. One group of participants in particular described the difference in understanding behaviour as a snapshot / photo (western) compared to a video (Māori).

They discussed how behaviour is viewed by Māori through a big picture lens where there is a whakapapa (lineage) which is not isolated but is rather an on-going part of the development of the ākonga within their whānau, hapū, iwi (social context). Table 4 outlines these differing perspectives:

TABLE 4: A LENS ON BEHAVIOR

A deficit lens on behaviour	A te ao Māori lens on relationship
Punitive, blaming, labelling, removal, isolation	Inclusive, problem solving, restorative, mana enhancing
A deficit lens which focuses on current behaviour; low tolerance	An holistic lens which focuses on potential, skills and the essence of the whole person, more tolerance for 'mischief'
Focus on the present event, the individual child and child's behaviour, the snapshot, a linear process	An ecological focus: a video perspective of the whole person, history, whakapapa, whānau, relationships in whole class, circular process
Clinical approaches – solve the current crisis, context of dominant hegemony	Cultural approaches – the big picture, achieving balance and restored mana, relational trust, using behaviour such as using all senses, listening, , the 'look', voice tone etc.,

The focus groups described the challenges of western behaviour programmes as fundamentally oppositional and assimilative in nature, and saw many of them as marginalising of Māori perspectives and beliefs. They identified this as the reason for a continued low uptake of these programmes by Māori whānau.

Participants were able to identify schools that they believed were culturally responsive, describing these schools as whānau-based, and privileging respectful and reciprocal relationships with whānau. For some, these schools ensured not only community involvement but encouraged a synergy with the community which in turn encouraged the development of potential within the community. Participants reported that these schools celebrated the extended concept of whānau for Māori ensuring that kaumātua and kuia (senior Māori) were included in schooling activities and decision-making. These schools were also described as welcoming and safe places, where cultural identity and belonging were reinforced through caring relationships by teachers and through the instantiation of cultural norms.

The importance of leadership that values, embeds and embraces Māori cultural practices was a consistent theme throughout the participant groups. Further, the groups identified uncompromising quality teachers who were inclusive of ākonga Māori, and embraced a relational approach. For many, these schools positioned Māori in the centre, ensuring a sense of belonging and an appreciation of others. In terms of constructing a learning environment, participants felt it had to be safe and familiar, while reinforcing a strong and positive identity for ākonga Māori. Central to any attempt at developing a Māori framework for behaviour was the inclusion of te reo Māori, as this was seen as central to Māori identity and cultural revitalisation.

Core traditional Māori understandings of shaping and supporting positive behaviour and development to be used by teachers were described as:

- **Whakamana** – always respecting and uplifting mana; caring for the uniqueness and special qualities of individuals
- **Holistic approaches** - respecting and being responsive to all aspects of overall wellbeing
- **Aroha** -showing manaakitanga, awhi and tautoko
- **Ecological relationships** - engaging with whānau, using face to face approaches, seeking unity and partnership
- **Modelling** – adopting culturally responsive pedagogical approaches, including tuakana-teina, ako, non-hierarchical
- **Listen, look** - listening to ākonga Māori by using all of the senses; body language, enabling silences
- **Tikanga** – respecting boundaries, knowledge, re reo Māori, history and values.

The positive and enriching qualities that focus groups identified as essential elements to be developed in ākonga Māori were:

- **mana** - includes rangatiratanga, pride, confidence, resilience, self-respect, identity, leadership, esteem
- **manaakitanga** - includes caring, empathy, looking after people, affirming others
- **whanaungatanga** - includes valuing positive relationships with people
- **humarie** - includes humility, caring people skills
- **wairua** - includes inner well-being, happiness, motivation
- **mātauranga** - includes developing an inquisitive mind, being motivated, achieving, embracing knowledge
- **bicultural competence** – includes the ability to walk in two worlds
- **realising potential** - includes taking risks, aspiring, being aspirational and visionary about the future

In the preceding sections, the *He Kai mō te Hinengaro* evidence is built into the developing frame. Participant's voices, practice examples, successful cultural programmes and observations from the schools are used to bring life to *Huakina Mai*.

AROHA: WHĀNAU INTERACTIONS

The process of *He Kai mō te Hinengaro* further emphasised the need for whānau to be at the centre of the process of implementing and contextualising *Huakina Mai*. The following section will describe the importance of developing strong authentic partnerships with whānau, creating a kura whānui, in essence a wider school family that collaborates to support ākonga to develop strong positive behaviours.

SUMMARY

This chapter explains the theoretical underpinnings and rationale for *Huakina Mai*. *Hei Āwhina Mātua* and *Hui Whakatika* evaluations and *He Kai mō te Hinengaro* process created a process of evidence building. Best practice in relation to understanding behaviour for ākonga Māori is firmly grounded in a philosophical paradigm that positions culturally responsive pedagogy alongside kaupapa Māori theory. The evidence collected and analysed illustrates the critical need to address the disparity evident for Māori ākonga in Aotearoa New Zealand schools (Macfarlane, 2012). As a result of the synthesis of the evidence from which *Huakina Mai* is shaped, five key principles emerged. These are:

THE SOCIO CULTURAL PERSPECTIVE

The underlying behavioural theoretical approach for *Huakina Mai* is positioned in a socio-cultural perspective. This acknowledges that thinking, understanding and skills, together with dispositions and patterns of behaviour do not develop in isolation but instead are a culmination of a variety of different social, emotional, behavioural and environmental influences. Sociocultural theory focuses not only on how adults and peers influence individual learning and behaviour, but also on how cultural beliefs and attitudes impact how instruction and learning take place. This theoretical perspective is conducive to kaupapa theory as it asserts that culture and te reo Māori (as essential to cultural revitalisation) are both central to learning and conducive to a positive social and emotional classroom and school climate. This in turn will support positive behaviour for all ākonga in schools, but most specifically for ākonga Māori and their whānau.

CO-CONSTRUCTION OF FRAMEWORK

The research evidence sources from *He Kai mō te Hinengaro* and PB4L clearly illustrates that in order for effective behaviour management principles to be applied in schools there needs to be a strong reciprocal relationship and partnership with whānau, hapū and iwi. Both *Hui Whakatika* and *Hei Āwhina Mātua* evaluation evidence (Meyer et al., 2011) demonstrates that in order for successful behaviour intervention frameworks to be effective for Māori they need to be developed and individualised to meet the needs of each kura (school), whānau, hapū, and iwi.

The research evaluations recommend that *Huakina Mai* be established as a comprehensive kaupapa Māori behavioural intervention framework comprising key aspects from *Hui Whakatika* and *Hei Āwhina Mātua*. *Huakina Mai* has been developed to be a co-constructed model that expands professional development to the community by acknowledging that schools are central to an embedded and connected learning community. It is expected that schools will work with community, in particular whānau, hapū and iwi to ensure that the framework reflects iwi education plans and the aspirations of whānau and mana whenua (the local iwi).

TEACHER PEDAGOGY AND RELATIONSHIPS

Synthesis of the research evidence in this study demonstrates the importance of teachers' culturally responsive pedagogy and their ability to cultivate a culture of care. The evidence from this study highlights the role of teachers as central to creating a supportive socio-cultural environment and as key agents in modelling and supporting positive behaviour for learning.

In order to rigorously embed this philosophy as a practical approach, as noted in the focus groups, leadership in schools is an essential non-negotiable component. In particular, the focus groups noted the importance of leadership that values, embeds and embraces Māori cultural practice alongside an inclusive, relational approach. This means that teachers apply a discursive approach to teaching and learning; understand issues of power, the socio political environment and acknowledge the impact of their own cultural values on teaching and learning.

RESTORATIVE WHOLE SCHOOL COMMITMENT

Research evidence has identified that restorative practice is best implemented in schools when there is a whole school commitment (Meyer et al, 2011). Central to *Huakina Mai* is a restorative, solutions focused approach to managing behaviour. This approach is 'whole' school, including all staff, ākonga and whānau. This means equipping staff, ākonga and whānau with the language, strategies and skills to manage conflict and challenging behaviour.

Part of *Huakina Mai* (as identified in the evaluation research from *Hei Āwhina Mātua* and *Hui Whakatika*) will be a planned intervention/teaching programme in classrooms and the wider community focusing on restorative approaches to resolving issues and managing behaviour. As determined by the evaluation research *Huakina Mai* encompasses: a description of the model and formal criteria for integrity of implementation; school-wide commitment to *Huakina Mai* for strengths based behavioural intervention for Māori; professional development; staffing of Māori community liaison personnel; provision of appropriate Māori cultural space; and on-going cultural advice to ensure adherence to Māori protocol.

COMMUNITY, ĀKONGA AND SCHOOL PARTNERSHIPS

All participants of *He Kai mō te Hinengaro* agreed that *Huakina Mai* needs to be premised on te ao Māori, ensuring that Māori expertise was located at the centre of decision making and that they were whānau based, demonstrating rich relationships with whānau.

All aspects underpinning *Huakina Mai* are reliant on community, school, ākonga and whānau partnerships. As the research evidence highlighted it is imperative that professional learning and school reform include input from the community in order to create synergy with the community, spreading the reform and building innovation. As a result of the research evidence, *Huakina Mai* implementation will begin with the community engagement and will continue to embed partnership with whānau, hapū and iwi. Subsequent chapters will address these principles in further and more practical detail.

3. KOTAHITANGA: CREATING KURA WHĀNUI

This section describes the process of **Aroha** - that is the process of enacting an authentic partnership with whānau in order to bring about cultural responsive school change. It is about developing a partnership with whānau to contextualise, to build their own evidence about what works and bring meaning into *Huakina Mai* for local schools. This process begins by undertaking a 360 degree needs analysis to establish cohesion in terms of forward planning. This involves understanding the current school context, evaluating the strengths and potential that the school and community currently have, and determining what needs to be developed to support positive school reform. An initial planned needs analysis sets the environment for implementation of *Huakina Mai* and supports systems to evaluate and monitor school practices and the social/cultural/emotional environment.

Implementing *Huakina Mai* requires the establishment of the Kaihoe team – the paddlers that will champion the waka, and the steer the waka in the right direction. While this will initially be a group of committed individuals, the exemplar schools in *He Kai mō te Hinengaro*, noted that the leadership group can change as interest and momentum is achieved.

"We need access to the various staff who are involved in the process of behavior management so we can give input to these procedures...there's some invaluable knowledge and skill out in the community and it's about time it was accessed, but this needs to be driven by both the school (BoT, Staff) not just the whānau committee" (Whānau, 2012)

THE SCHOOL AS A SOCIAL SYSTEM

It is essential that schools review current systems and practices as a necessary precursor to the implementation of an informed behavior approach. The culture of the school can impede or enable positive school change, depending on the values, beliefs and climate. School leaders need to investigate the current context of their school including how receptive the teachers and the community will be prior to embedding *Huakina Mai*.

Implementing a behaviour system that is grounded in te ao Māori requires teachers and school leaders to examine their own conceptions of teaching and learning – of pedagogy. School leaders, teachers, staff and the community need to work together to ensure that *Huakina Mai* is embedded, enabled and supported by the school culture and climate through systems, curriculum and pedagogy. It may be necessary for schools to reject some established conventions, norms and expectations in order to enable *Huakina Mai*. This section outlines the need to cultivate the culture and climate of the school for implementation, the foundation for the process of implementing a whole school change approach to behaviour.

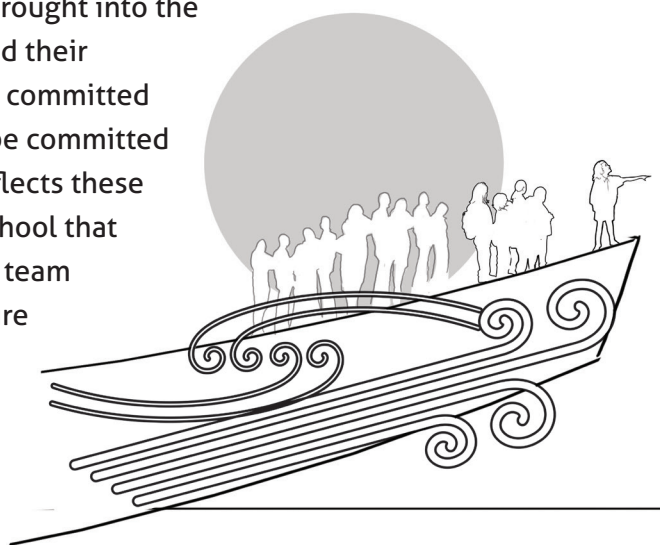
Recalling the waka metaphor introduced in the previous section, this section represents the notion of seeking calm seas (a strong school culture) and positive weather conditions (a positive school climate), so as to demonstrate how important these elements are in the successful journey with *Huakina Mai*.

SEEKING CALM SEAS, THE IMPLICATIONS OF SCHOOL CULTURE

Schools are highly complex social organisations with diverse values, cultures, languages and identities which can be conflicting. Having a consistent school culture, one which embraces difference and diversity, gives access to community, and strengthens positive behaviour requires active leadership and intervention on the part of the school leaders and staff. The formal education system in Aotearoa New Zealand is founded on a colonial model infused with assumptions and traditions that (by default) embrace norms that are regarded as being the right and preferred view (Thrupp, 2007). By way of an example, many of the core assumptions and values that drive western society stem from a competitive, individualistic and consumer values base, which are in direct conflict with kaupapa Māori values that privilege interdependence, collectivity, the sharing of resources.

In Aotearoa New Zealand, education is layered within cultures of bureaucracy where schools sit within a system of centralised power. Boards of Trustees are charged with school governance and are, in essence, agents of the state with significant responsibility and limited authority (Savage, 2010). Being part of a larger bureaucracy requires working with a host of values, beliefs, assumptions, forms of communication, processes for making decisions, the prioritization of issues, the allocation of time, and the purchasing of resources (Brown, 2004). Acknowledging the influences of the organisational culture of the education system is essential if schools are to progress *Māori enjoying educational success as Māori* in Aotearoa New Zealand (Ka Hikitia, 2008). While schools may have limited influence on the political system, it is vital that they recognise the impact of the system on their school, the culture, the learning and the community.

For school leaders it is necessary to understand the complexity of the school in terms of the diversity of culture brought into the environment including the staff, the students and their whānau. Most importantly if school leaders are committed to Māori success in their school they must also be committed to building a strength based programme that reflects these cultural values. The two particular aspects of school that will demand deeper investigation by the kaihoe team when implementing change are the school culture and the school climate.



SCHOOL CULTURE - CALM SEAS

School culture reflects the shared philosophies, assumptions, values, and beliefs that give an organisation its identity and foundational standard for expected behaviors – including teacher and student. These concepts are deeply entrenched in the organisation and to a large extent, operate unconsciously (Brown, 2004). Often these values are so ingrained that they are taken for granted and operate without question. School culture is developed over time as a result of leadership, vision, advocacy, and past experience, and it provides a template for future action based on the understanding that culture is "...just the way we do things around here" (Kaitakawaenga, MOE, 2009). Implicit in school culture is that there is a right way and a wrong way of 'being'. If ways of being within the school are oppositional or at odds with the ways of being within the community, then ākonga and whānau may be problematized as a result.

Establishing and maintaining a congruent and inclusive school culture is no small task and requires ongoing and committed leadership, critique and reflection. School leaders and staff need to 'open the doors' (*Huakina Mai*) of the school, to embrace the feeling of uncomfortableness (change) and to actively work to include the culture, values and beliefs of others. For this reason *Huakina Mai* proposes a values based cultural framework, (the *Educultural Wheel*, Macfarlane, 2004), to support schools, that may be predominately operating from a majority (western) standpoint to move to a school culture which differs in values and assumptions. For the purpose of *Huakina Mai* this new culture can be referred to as Tikanga. Tikanga refers to protocols, values and principles. In context it refers to how these things underpin and inform activities, and are viewed as important to the community.

School culture which is more aligned to the culture of the community is more likely to empower students to behave in a way that is culturally consistent with the values of the school. Behaviour is less likely to be evaluated against a set of school cultural norms, that are in conflict and more likely to be understood in a compassionate, holistic way.

The sentiment inherent in this statement is that a child's behavior shouldn't be examined in isolation but should be understood as part of the whole life of the child as a member of the school, the whānau and the community. *Huakina Mai* is a system behavioural and pedagogical framework developed to support strength based approach to behavior intervention. Understanding and adapting existing school culture is essential if *Huakina Mai* is to be supported throughout the school and community. Effective curriculum and pedagogy for Māori will promote culturally safe learning environments where both the teacher and students engage in reciprocal relationships of respect and understanding (Macfarlane, et al 2007).

SCHOOL CLIMATE - POSITIVE WEATHER CONDITIONS

School climate refers to the wellbeing and tone that emanates out of the school culture, providing the foundations for teaching and learning to take place. Kawa refers to particular etiquettes or protocols. Within a traditional context, kawa is expressed through a Māori worldview of things that affect how behaviour is defined and the interaction between human relationships and environments are expressed. For example on a marae, kawa are applied to the various stages that occur within pōwhiri or formal welcome processes. These fundamental principles ensure the sovereignty and self-determination of 'hau-kainga' or 'local people' of that marae are upheld. Similarly these cultural values and ethical modes of practice are specific to and can vary between schools. Kawa is a body of knowledge that is drawn from and reflective of the school's community, whānau and students. 'Kawa o te kura' or 'etiquettes and protocols of the school' can reinforce a school's autonomy and the collective aspirations of its stakeholders setting in place the foundation that will influence the overall cultural responsive pedagogy.

As with various iwi and marae, schools each have different kawa. Fundamentally, 'tikanga' sets the platform from which kawa will take place. Tikanga and kawa, just like school culture and climate, are inextricably linked and should not be viewed in isolation but rather as protocols that co exists and reflect the way the school wants to operate (their aspirations) and the mechanisms they will use to ensure that this is enacted. Tikanga is a set of non-negotiable customs and rules which are carried out within explicit procedures and methods to give effect to the various kawa established in a particular environment such as a marae or school. Tikanga can be described as general behaviour guidelines for daily life and functionality within Māori culture between people, time, space and various other interactions. Traditionally, tikanga is commonly based on experiential learning and collation of intellectual capital handed down through generations and is based on logic and common sense associated with a Māori perspective of the world.

The concepts of tikanga are constant, the practical application can vary between 'ngā iwi' or 'tribes' and 'ngā hapū' or 'sub-tribes'. For example, and as mentioned previously the way in which 'hau-kainga' greet and welcome visitors on a marae may differ from other iwi and hapū. However, both will ensure that they meet their responsibilities of 'manaakitanga' or 'hospitality' to host and care for their visitors. In terms of the pōwhiri it is the procedures to which both hosts and visitors are bound to follow in order to maintain the aim of the event and within which each will feel culturally safe and will conclude with their mana intact if not enhanced.

Within a school context these same principles can apply and be aligned to a school's 'Charter' by supporting the vision, mission statements and strategic direction. Tikanga applied at this level can influence a top-down policy shift within a school environment setting in place guiding principles that will define how 'tikanga me kawa' or 'customs and protocols' are applied. The overall culture of a school can include core values such as 'Manaakitanga' or 'Care for others', 'Kotahitanga' or 'Unity and collaboration', 'Rangatiratanga' or Leadership and self-determination 'Kawengatanga' or 'Responsibility' and 'Whakaute' or Respect. These can be applied at a governance, senior

management, staff, student, whānau and community level, thereby setting in place a set non-negotiable foundations values, principles and customs.

"Tikanga guides how Māori live in the modern world. We need to be able to get into their modern culture – being Māori in the here and now. Tikanga is the overarching umbrella under which they live as Māori in the modern world." (Kaumātua, 2012)

School climate is evident in the feelings and attitudes about the school expressed by students, teachers, staff and whānau. Climate can be measured in the way students and staff feel about being at school each day, how engaged, motivated and committed they are to the learning while at school. Climate is more susceptible to change as a part of the overall culture and significant in terms of finding potential solutions to challenges such as bullying, student to student and student to teacher conflict, retention and truancy.

Central to developing a responsive school climate is understanding the importance of relationships. Relationships are central to how people feel about learning and about how they behave. Positive relationships between students and staff and community offer psychological support, promote wellbeing, and promote a sense of optimism. Underpinning, positive relationships is the central value of manaakitanga – or the ethic of care.

Developing a strong supportive school climate and a culture that reflects the community within which the school resides is paramount to the success of *Huakina Mai*. Evidence nationally and internationally, confirms that schools that collaborate and have strong community school linkages are more successful in producing positive outcomes for students – both academically and socially (Biddulph, et al, 2003)

MĀ TE WHĀNAU, TE KAHA – STRENGTH FROM WHĀNAU

Whānau is represented at the core of the Māori social structure then this extends out to include hapū and iwi, reinforcing the central role whānau have in terms of its contribution and significance in Māori society. *Huakina Mai* begins with whānau.

"Understand that one size doesn't fit all...although we look Māori we don't necessarily abide by or live within that worldview...although we don't look like Māori ...we do abide by and live within that world view...so don't make assumptions and get to know us as parents, caregivers, whānau or even hapū and iwi!" (Whānau, 2012).

Smith, (1997) notes that whānau remains one of the compelling forces to support the development of effective curriculum pedagogy for Māori. Smith interprets whānau as a powerful concept that has ensured the survival of the language and culture from traditional times and continues to offer solutions to contemporary crises, such as the disproportionate under-achievement of Māori students within mainstream Aotearoa New Zealand education. Smith's concept of whānau in terms of its particular relevance to our understanding of knowledge, pedagogy, discipline and curriculum within the context of te ao Māori, informs the philosophy that underpins *Huakina Mai*:

1. The whānau concept of knowledge:
 - Is regarded as belonging to the whole group or whānau, rather than being private or belonging to the individual;
 - Is for the ultimate benefit of the total group;
 - Can be shared for all to gain;
 - Is not essentially a credential for capital gain
2. The whānau concept of pedagogy:
 - Comprises core values (whanaungatanga etc.) that are taken as givens;
 - Incorporates tuakana-teina as part of a pedagogical framework;
 - Requires that those with knowledge assist those needing and wanting to learn;
 - Mixes local wisdom with global knowledge - not simply a retreat to the past
3. The whānau concept of discipline:
 - Positions the total school as constituting a single whānau
 - Regards all parents as parents to all children in the kura whānau
 - Enables teachers to be called Pāpā or Matua (father or uncle) and or Kōkā or Whāea (mother or aunty)
 - Regards learning and behaviour difficulties as a shared responsibility
 - Emphasises that needs for discipline are different;
 - Emphasises that types of discipline are different
4. The whānau concept of curriculum:
 - Believes that the community has some measure of influence over what counts; what is included in the curriculum;
 - Ensures that the curriculum is reorganised to connect with interests, backgrounds of Māori learners;
 - Perceives that to be Māori is taken as normal
 - Requires that the Māori worldview is reflected and reproduced within the school.

The implementation of *Huakina Mai* requires working with whānau through shared and collaborative professional learning, developing a shared understanding of the framework and shared aspirations for the school and future goals. Enabling whānau focuses not only on school reform, but also on empowerment. It positions whānau and communities as powerful agents of reform, alongside teachers and schools (Manning et al, 2011). The social capital that develops as a result of this reform works toward the best interests of students. Research has found this 'community' social capital makes a difference and can be turned into political capital

transforming outcomes for students. Bryk and Schneider (2002) view school reform as a political issue, organising builds the capacity to ensure that schools and communities gain access to the resources they need to improve teaching and learning. School leaders prior to implementing *Huakina Mai* commit to a whānau plan that ensures that the reform is implemented concurrently with a comprehensive whānau plan.

"Remind our tamariki that they have inherent potential which is drawn from our tīpuna and is entrenched in their whakapapa as Māori...we want our children to be proud to be Māori, even when they are mischievous" (Whānau, 2012).

IMPORTANCE OF MANA WHENUA

As a kaupapa Māori intervention, *Huakina Mai* acknowledges the primary relationships between schools and mana whenua, and is open to adaptation to reflect iwi uniqueness (iwitanga), particularly through the contextualisation of *The Educultural Wheel*, as a values based framework.

The MOE has informal relationships with more than eleven iwi/Māori organisations in Aotearoa New Zealand, however nine formal partnerships currently exist, namely;

- Te Reo o te Taitokerau (inactive);
- Tūwharetoa Māori Trust Board;
- Te Rūnanga o Ngāti Porou;
- Te Rūnanga o Tūrangānui ā Kiwa;
- Te Rūnanga o Ngāi Tahu;
- Tūhoe Education Authority;
- Hauraki Māori Trust Board
- Te Rūnanga o Te Awa Tūpua o Whanganui; and,
- Te Rūnanga o Ngāti Whātua.

The MOE approach to working together brings a greater opportunity for Māori to have increased responsibility for designing and implementing solutions in ways which encourage wider inclusion and a sharper focus on learning and teaching (MOE, 2012). Mana Whenua access to resources varies dramatically depending on treaty settlements, iwi capability and influence. *Huakina Mai* staff (kaihono and professional leaders) will work to develop iwi relationships with schools. Mana whenua education plans will be adopted by *Huakina Mai* schools reflected in planning and implementation documents.

A WHOLE SCHOOL APPROACH

Evidence demonstrates that interventions socio-cultural interventions for behavioural challenges are most effective when implemented as a whole school approach (Meyer et al., 2009; Kane et al., 2007). A whole-school approach effectively means whole of school community approach. *Huakina Mai* contends that effective schools operate around effective communities. A coherent, contextualised and agreed framework such as *Huakina Mai* allows school, whānau and community to support students and staff to communicate and deliver systems that support a strengths based approach.

The intention of *Huakina Mai* is to build the capacity of individuals (both in school and community), groups (whānau and teachers) and the school system (leadership and policies) within which they work to;

- ensure positive relationships between school leaders, teachers, ākonga, whānau and hapū, iwi (whanaungatanga)
- support and empower shared decision-making at all levels (rangatiratanga)
- promote collaboration between school, whānau and students to focus on strengths based teaching and learning (kotahitanga)
- Strengthen leadership systems across school, students and whānau (rangatiratanga)
- Share a pedagogy of teacher connectedness, Mana ki te Mana, throughout the school (manaakitanga)
- Teach students skills to solve problems and to resolve conflict (*Hui Whakatika*)

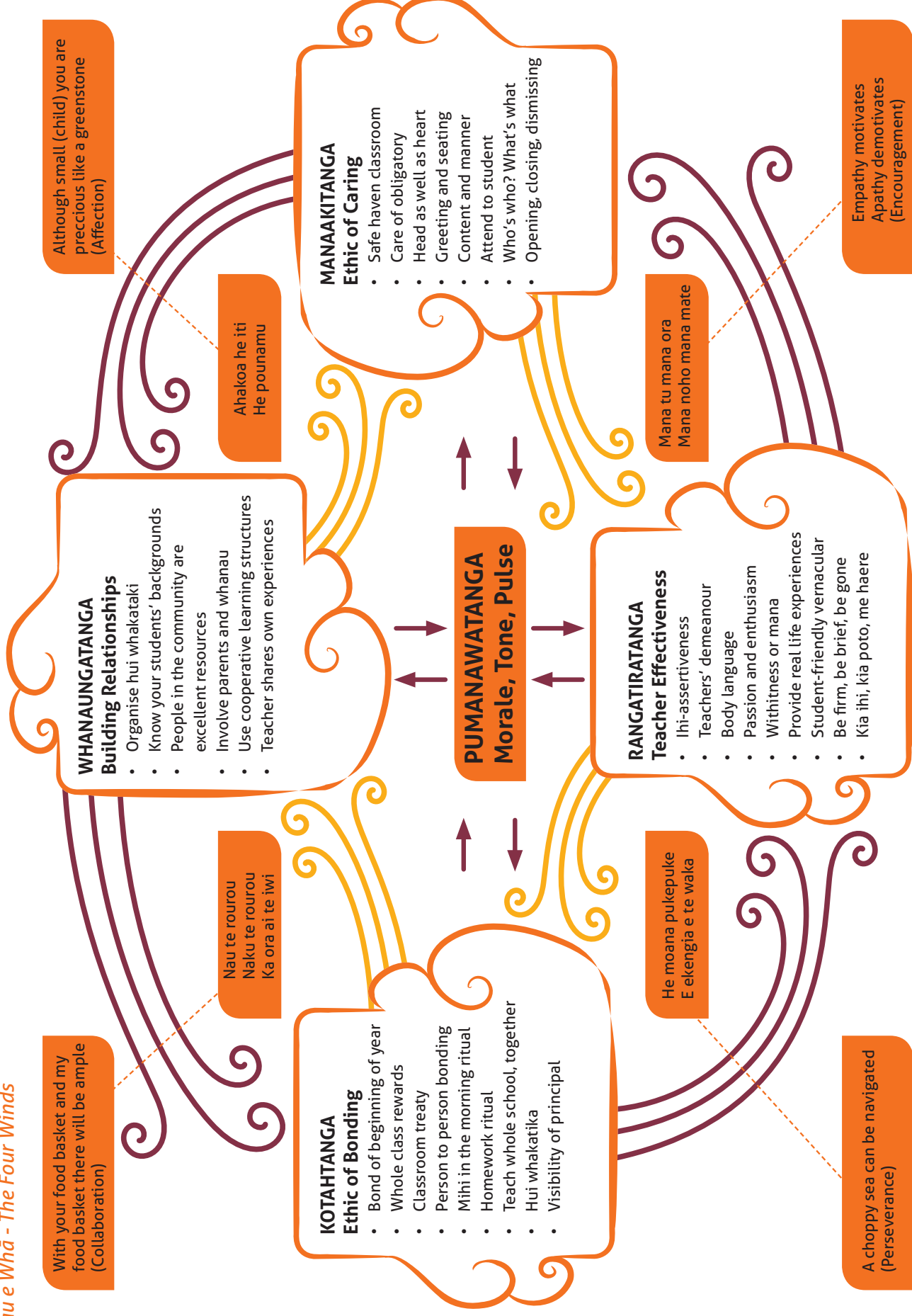
Research (Hynds, et al 2011; Timperly, 2007) has demonstrated that individual teachers struggle to make a difference when they are not supported by a whole-school approach that is complimentary to their philosophy. *Huakina Mai* insists on alignment between school systems, teacher pedagogy, social curriculum and whānau inclusion, in order to develop a strengths based behavioural approach.

HUAKINA MAI EDUCULTURAL - NGĀ HAU E WHĀ

To be successful in schools *Huakina Mai* requires schools to examine existing practices, construct a shared understanding of strengths and opportunities, and construct a new way of working. The foundation of change and school reform in *Huakina Mai* is delivered through the four values and the central concept of pūmanawatanga. Figure 5 demonstrates how these values are interconnected;

FIGURE 5: THE EDUCULTURAL VALUES

Ngā Hau e Whā - The Four Winds



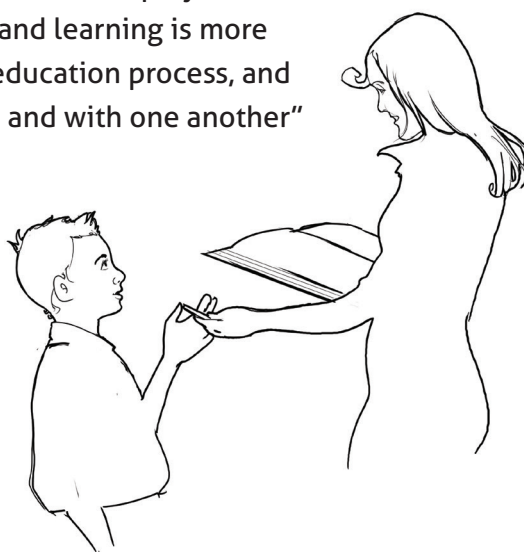
WHANAUNGATANGA – RELATIONSHIPS

Whanaungatanga, as a core Māori construct, can be seen as the process of engagement through and by which relationships, connections, obligations and responsibilities between people are strengthened. According to Durie (1997), whanaungatanga is an intergenerational support process that is fundamental to all professional interactions with Māori, and is something which can rarely be passive. From an organisational perspective, it necessitates active planning, adequate time allocation and resourcing, and full acknowledgement for the influence that it has on the enablement of meaningful Māori development. Whanaungatanga, when done well, engenders collective responsibility amongst Māori for each other's well-being, especially through a commitment to sharing knowledge freely among members of a group. For Ritchie (1992), whanaungatanga is the basic element that binds things Māori together, affirming and transcending tribal identity. The essence of whanaungatanga is kinship or relationships.

Research with Māori secondary school students (Bishop et al., 2002; Macfarlane, 1995) has clearly demonstrated the importance of relationships in the classroom, school and wider community for students and that these must be firmly established and maintained. A fundamental principle of *Huakina Mai* is the notion that '*whanaungatanga is the intervention*'. This quote originated from a kuia (senior Māori woman) who was describing a positive special education service that her mokopuna had received (Macfarlane 2004); she declared that 'whanaungatanga itself was the intervention', this notion was repeated often during the *He Kai mō te Hinengaro* process in focus groups and interviews. Whanaungatanga through the establishment of relationships in a Māori context based on kinship, shared demographic proximity, and common likes and interests (Macfarlane, 2007) is the vehicle through which success is achieved.

The MOE has long recognised the need for schools to build relationships with whānau. The Māori education strategy, *Ka Hikitia*, notes that; "Parents and whānau play a critical role in supporting their children's learning right from the start, and learning is more effective when whānau and iwi are valued partners in the education process, and when educators, whānau and iwi are open to learning from and with one another" (Ministry of Education, 2008, pp. 29-30).

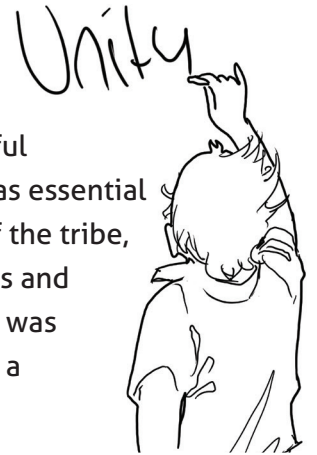
The concept of whanaungatanga is extended to building and maintaining strong relationships with iwi, hapū and whānau. This begins by ensuring that school leaders know the iwi and hapū that are in the school area and develops, as school leaders and whānau establish connections and include iwi education plans in the schools planning.



KOTAHITANGA - UNITY

Kotahitanga embodies the notions of unity and bonding, practices that were non-negotiable to tūpuna (ancestors). It is a concept of becoming one out of many where a sense of unity and inclusiveness is created within the classroom, school and wider community by recognising everyone's mana. Macfarlane (2007) notes that kotahitanga is the process of recognising each person's mana. When this concept is applied to a larger community it can be understood as bringing a sense of unity to the context in which a large group of people belong, this could be within a whānau, hapū, iwi, school or classroom.

Macfarlane (2007) states that historically Māori lived together in very intimate and close relation; they worked, socialized, and created resourceful communities together, for example planting and harvesting food. What was essential to this way of living was that all members contributed to the well-being of the tribe, and this notion of unity extended to every part of tribal relations, functions and activities. Kotahitanga was a fundamental core value of Māori society and was the glue that held the people together – it is the process of becoming one, a unified reality for all members.



However, in this process reaching consensus was historically not an easy, nor was it a simple task it involved considerable time and ironing out of tensions. It is this underpinning goal of kotahitanga or unity that allows paradoxical perspectives and contending views to be resolved and once again unity reached. In short the restorative process of kotahitanga can be understood as relying on decision making by consensus through discussion, encouraging cultural identity through curriculum, and transferring tikanga values, such as haere tahi (progressing together), mahi tahi (working together), noho tahi (staying together), into the classroom (Macfarlane, 2007).

"Parents need to feel safe. We have created within the school community relationships of trust where the whānau are engaged in a positive manner – we are motivated in all our endeavours, because we are a learning community now we are working as a community as a group of people"
(Principal, 2012)

RANGATIRATANGA – SELF-DETERMINATION

Holding or exercising status within an event or community is a central meaning of the concept of rangatiratanga. Rangatiratanga is not gender divided instead it is related to a person's authenticity and accountability. The concept of rangatiratanga is intimately connected with the degree of a person's mana that is their personal strength and power. Macfarlane (2004) suggests that when considering mana in relation to education and contemporary society the term mana tangata best describes the individual resilience and determination to become skilled at and gain knowledge in particular areas of pursuit (Barlow, 1993; Macfarlane, 2004). Teachers with mana (integrity and dignity) possess a demeanor of respect and dignity as well as recognising mana in the children, whānau, and community and work as active agents to develop this through interaction and time. Essentially, rangatiratanga in the classroom is about good teaching that is culturally inclusive (p.72).

MANAAKITANGA – ETHOS OF CARE

Manaakitanga is concerned with both the head and the heart. It is a concept that means to show respect, kindness and to be hospitable to guests or as Williams (1971) asserts it is 'to entertain', to be hospitable. It is a concept that embodies caring, kindness and a 'duty of care'.

Manaakitanga was traditionally a value that meant that one must treat their visitors to the marae with a sense of abundance by providing ample food, a place to rest, and to speak with kindness and respect to ensure peaceful communication and harmonious relationships. For Ritchie (1992), manaakitanga is reciprocal, unqualified caring where the notion of what goes around comes around remains at the forefront of the care offered and that in one way the care you offer will be returned to you. In terms of manaakitanga in the wider school – it can be applied in a variety of different ways but essentially schools will need to have a wide range of strategies that will promote the caring process in the school ethos, their relationships with whānau, hapū and iwi as well as individual teachers relationships in the classroom (the metaphor of providing a peaceful place). Manaakitanga also means having sound intercultural language that is inclusive of Te reo in the community, school and classroom. Finally manaakitanga asserts that schools need to extend care, compassion and value the input of whānau, hapū and iwi.

PŪMANAWATANGA - THE CULTURE, CLIMATE, THE LIFE FORCE

The classroom and the school are dynamic, alive and therefore situated at the heart of the four interconnected concepts of whanaungatanga, rangatiratanga, manaakitanga, and kotahitanga is pūmanawatanga. In essence pūmanawatanga breathes life into and supports the overall school tone, classroom morale, and teachers philosophical attitudes and dispositions. Macfarlane, (2007) notes his reasoning behind placing pūmanawatanga at the center of the four concepts as it is the life force that binds and sustains the perpetual rhythm of *The Educultural Wheel*. It can be understood as the heart beat that pumps life into the other four concepts and nourishes their presence.

Macfarlane (2004) elaborates on the role of pūmanawatanga as the dynamic life force of the classroom and school, and goes on to advocate that with cultural awareness and culturally situated pedagogy and practice schools and teachers signal to Māori students that their culture matters. It is this presence and familiarity of Māoritanga and Pākehātanga that enables both teachers and students to embrace diversity and to develop an infrastructure of care and support, consistent with these concepts (Macfarlane, 2004).

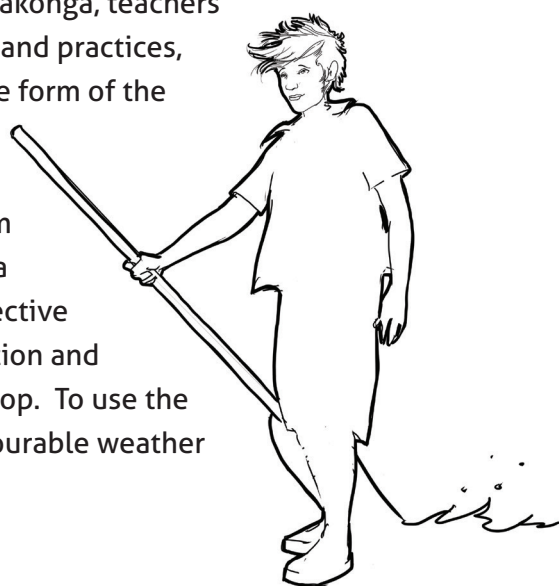


The 'mauri' or 'life force and essence' in traditional terms was sometimes imbued in certain stones of which were buried alongside the foundations of a 'wharenuī' or 'meeting house' during the building of these houses when they foundations were laid. This practice has significant implications in the context of cultural rituals where a range of specific spiritual and meta-physical protocols are followed. By following this traditional practice, this school has established a 'kaitiaki' or 'guardian' element to its cultural environment.

SUMMARY

This section positions whānau at the centre of the social system for Māori and at the centre of school change. Schools are highly complex organisations and can unwittingly be resistant to new innovation and change. Kotahitanga brings the whānau, ākonga, teachers and school staff together to analyse current perceptions and practices, identify strengths and drive innovation and change in the form of the Kaihoe leadership team.

An investigation into the school culture and climate from all stakeholder perspectives allows the development of a shared perspective, a common understanding and a collective vision. Thus foundational work is crucial to implementation and provides the strength from which *Huakina Mai* will develop. To use the waka metaphor, Kotahitanga provides calm seas and favourable weather conditions for the sailing of the *Huakina Mai* waka.



4. RANGATIRATANGA: EFFECTIVE PEDAGOGY AND PRACTICE

Rangatira is the Māori word for the leader or 'Chief'. '(Ra)ranga' means to weave and 'tira' is the word for group, community etc. i.e.: 'Weaving of the group'. 'Ranga-tira' therefore is the word that describes the style of leadership. It is not the 'top down' or 'my way or the highway' model but rather a model of kōrero, communication, discernment, wisdom with skills of facilitation. It is a role that discerns the unique strengths of each strand and wisely facilitates and enables each strand to find its distinctive and appropriate place within the 'sacred whāriki' tapestry of life, community, village, or hapū and whānau.

Nga mihi,

(George Ehau - Kaumātua - Te Ora Hou Ōtautahi/He Waka Tapu reproduced with permission)

This section provides a brief overview of the pedagogical model which constitutes the professional learning programme for teachers in schools and embodies George Ehau's concept of rangatira. *Huakina Mai* is premised on the understanding that teachers are champions of change, that they are bought to teaching to share a love of learning and lead ākonga into the future. Behaviour and learning are both mediated through the culture that is bought into the classroom. Developing and passionate leaders of culturally effective pedagogy and practice is a key outcome of *Huakina Mai*. First and foremost *Huakina Mai* teachers are aware of their own cultural experiences and the implications this has for their practice in the classroom.

Educational expectations practices and policies reflect the values of the individuals who create them. As a consequence judgments about ākonga behaviour in schools are infused with cultural norms. Teacher decisions concerning expectations and interpretations of behaviour in classroom are made within their own culturally specific frame (Munroe, 2005). As is often the case in Aotearoa New Zealand, ākonga Māori are regularly taught by teachers who are of a different culture. As a result cultural dissonance may occur. Teachers therefore need to acquire cultural competence and skills related to culturally responsive behaviour management and social skill development in order to bridge any cultural gap that may arise (Cartledge et al, 2008). Central to the successful implementation of *Huakina Mai* is the enactment of Tātaiako – Cultural competencies for teachers of Māori learners. When this is achieved, teachers connect with ākonga, creating positive pro-social relationships and engage in positive learning interactions.



As a whole school approach, *Huakina Mai* is situated in a critical pedagogical approach to teacher personal and professional learning and development. Critical pedagogy includes having an awareness that knowledge is not only socially constructed but is also politically and historically situated (Foucault, 2002). This means teacher practice a pedagogy in which ākonga Māori not only learn literacy and numeracy, but also to engage in the discourse of democracy, social justice and empowerment. Harkin and Wells (2009) found teaching critical pedagogy in college classrooms compliments and progresses conflict resolution skills in ākonga. For *Huakina Mai* teachers this means situating their own practice in a framework of critical discourse, being prepared to reject deep seated notions of hegemonic practices, and be open to new learning with a depth of understanding, and a sense of 'not really knowing' (Shiraev & Levy, 2004).

The culturally effective pedagogy and practice model which incorporates the bulk of the professional learning aspects in schools is called **Mana ki te Mana**. This name was gifted to *Huakina Mai* by Ipu Absolum a practitioner in Northland who contributed to *He Kai mō te Hinengaro*. The following quote from Ipu, personifies the pedagogy and practice aspired to by *Huakina Mai* teachers.

"The relationship that develops between a tauira and a teacher is about Mana ki te Mana (mana-to-mana). Mana ki te Mana is fundamental to connectedness and reciprocity being established, and happens when the mana of the tauira links with the mana of the teacher. Mana must always connect between two people before trust, respect and reciprocity can be displayed. So teachers have to be open to the process of 'Mana ki te Mana' happening. At all times, the teacher must model behaviours that indicate their willingness to initiate that process; the tauira will subsequently validate that connection happening with the teacher; they will ultimately decide if mana ki te mana happens based on the integrity of teacher interactions with them".
(Ipu Absolum, 2012)

Table 5 below outlines six principles that inform **Mana ki te Mana** as a pedagogical approach which underpins the basis of the teacher professional development module. This approach was led by the *He Kai mō te Hinengaro* and school evidence based visits while also drawing on research evidence from culturally responsive practice.

"It is not just about the learner.....them alone. It is about two people; the learner and the teacher."
(Pakeke Interview 2012)

TABLE 5: MANA KI TE MANA - EFFECTIVE PEDAGOGY AND PRACTICE

(ADAPTED FROM SHEETS, 2006)

Teacher Pedagogical Behaviours	Ākonga Māori Cultural/Behavioural Displays
<p>Inclusion</p> <p>Teachers demonstrate fundamental human rights principle that regardless of race, ethnicity, gender, age, ability, socio-economic status, religious beliefs, parental experiences, that ākonga have a right to learn in an environment which values and supports cultural, linguistic and social strengths.</p> <p>Teachers are positioned as champions of change actively demonstration inclusive practice and language.</p> <p>Tātaiako: Wānanga</p>	<p>Inclusion in action</p> <p>Ākonga are able to describe their culture and that of other ākonga as a strength.</p> <p>Ākonga see, hear and learn their own culture as there is deliberate awareness and support.</p> <p>Ākonga express a sense of belonging, visible signs of cultural expression.</p>
<p>Māori as Tangata Whenua</p> <p>Teachers acknowledge the Treaty of Waitangi as a living document and its application is evident in schooling and classroom practices. School acknowledges Māori as tangata whenua of land and rights under the treaty. Evidence of Māori cultural knowledge, of te reo Māori in use in the classroom.</p> <p>Knowledge of social and political environment and impact that this has on schooling and education. Demonstrates an understanding of impact of colonizing practices on educational outcomes for Māori and on-going impact of hegemonic practices.</p> <p>Tātaiako: Tangata Whenuatanga</p>	<p>Relationship to Tangata Whenua</p> <p>Able to articulate, if Māori, what it means to be Māori in Aotearoa New Zealand, if non-Māori their own relationship to tangata whenua as Pākehā, Pacifica, New Kiwi.</p> <p>Ākonga have expressed knowledge of te reo Māori and it is used in daily classroom interactions.</p> <p>Ākonga learn mātauranga Māori as a natural part of curriculum. Ākonga learn local and historical knowledge through partnership with iwi.</p> <p>Ākonga are aware of local relationship to Iwi and the local marae.</p>
<p>Whanaungatanga</p> <p>Teachers are active in creating positive relationships.</p> <p>Teachers create warm supportive relationships with ākonga that demonstrate expressed extension of care (Valenzuela, 1999). Care extends to staff and whānau of school.</p> <p>Learning and care community created through rangatiratanga – teacher leadership.</p> <p>Tātaiako: Whanaungatanga</p>	<p>Whanaungatanga mō tātou</p> <p>Ākonga describe strong interpersonal relationships with teachers and other ākonga.</p> <p>Ākonga see their whānau present as partner in the school.</p> <p>Older ākonga can help to find solutions to issues, are resilient in their relationships, and express belonging.</p> <p>Care for ākonga evident in schooling practices.</p>

<p>Culturally responsive classroom management</p> <p>Teacher strategies in the classroom are non-aversive, consistent with tikanga. Respect for the mana of the ākonga in all interactions.</p> <p>Teachers are aware of their own culture and the implications this has for their teaching practice.</p> <p>Ākonga are taught skills to solve problems, to work together.</p> <p>Teachers understand concepts of kawa and tikanga, how these are negotiated with whānau, and why they are vital to success.</p> <p>Use of culturally responsive pedagogies such as: Hikairo rationale (Macfarlane, 2004), Effective Teacher Profile (Bishop & Berryman, 2009) Warm Demander pedagogy (Bondy, 2007, 2008) and Culturally Responsive Classroom Management (Weinstein, 2004).</p> <p>Teachers can articulate and reflect on use of management/teaching strategies using a pedagogical framework.</p> <p>Use of restorative practices in classroom interactions.</p> <p>Tātaiako: Manaakitanga</p>	<p>Socially responsive behaviour</p> <p>Tuakana me teina evidence in schooling practices, ākonga provided opportunity to teach, support and care for other ākonga.</p> <p>Ākonga can articulate the impact of their behaviours on others.</p> <p>Ākonga are able to seek solutions and restore relationships when challenges arise.</p> <p>Ākonga leadership (rangatiratanga) is evident in school.</p> <p>Whakamana of ākonga who demonstrate manaakitanga and rangatiratanga.</p> <p>Ākonga are aware of boundaries of behaviour and can articulate the tikanga and kawa of school.</p>
<p>Arotahitia ōu koutou reo</p> <p>Teachers learn and use te reo Māori in their classrooms.</p> <p>Teachers are aware of embedded power in language and discourse within the classroom.</p> <p>The use of language is inclusive and collective rather than individual and divisive.</p> <p>Teacher praise for positive behaviour and positive language is evident in the classroom at a high ratio (10:1) in comparison to negative language.</p> <p>Language for positive behaviour is actively taught in the classroom.</p> <p>Tātaiako: Ako, Manaakitanga</p>	<p>Arotahitia ōu koutou reo</p> <p>Linguistic growth is evident throughout the school. Te reo Māori is taught passionately with development scaffolded through school.</p> <p>Ākonga are taught language of restoration and care.</p> <p>Ākonga hear and verbalize positive and affirming language to other ākonga.</p> <p>Ākonga hear respectful language and use this with classmates.</p>

<p>Ako</p> <p>Teachers make learning experiences personally meaningful by engaging ākonga in activities that relate to their interests and experiences outside of the school; using materials and iconography that are presented in an authentic manner, and including relevant content in culturally familiar social contexts.</p> <p>Group work is organised using cooperative strategies with role assignments and clearly identified task outcomes. Teachers support learning by asking questions and requiring ākonga to elaborate, bringing their own knowledge to the task.</p> <p>Teachers seek ways to acquire new knowledge and construct learning to provide space for ākonga to use their own knowledge in learning.</p> <p>Tātaiako: Ako</p>	<p>Ākonga</p> <p>Ākonga contribute to knowledge construction in the classroom.</p> <p>Ākonga are active in learning and opportunities to lead learning in the classroom.</p> <p>Ākonga learn with other ākonga, learning as a social activity supports strong social relationships and learning new skills.</p>
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INCLUSION

"Compared to what he came from he thrived at this school because we gave him what he was looking for, he was looking for belonging, you go right back to te ao Māori principles and one of the key ingredients there is belonging, all kids want to belong somewhere. We'll give them somewhere to belong" (RTLb).

Inclusion principles and practices are deeply grounded in the assertion that quality education is a legal human right for all ākonga. The concept of inclusion is characterised by differentiation, collaboration and strength based approaches to difference. By working from an inclusive paradigm with the base premise that all ākonga are welcome, the teachers role is to create learning environments where ākonga are able to naturally interact with one another through talking, sharing and working together. Inclusion is a world-wide fundamental social principle, but often schools make decisions about who attends, how long they attend and if they are welcome once they are there. Feedback from *He Kai mā te Hinengaro* discussions and visits to schools demonstrated that from a te ao Māori perspective belonging and inclusion is a fundamental principal. Several of the schools visited had a zero expulsion/suspension policy and stated that committing to ākonga Māori and their whānau – even if they brought with them significant challenges from past school - was fundamental to success.

Table 6 below demonstrates how the fundamental concept of inclusion drives a whole school ethos. Inclusive teacher discourse and pedagogy informs the way in which teachers view ākonga and their whānau, and in turn how they organise learning and behaviour in the classroom. For this reason, *Huakina Mai* is based principally on a discourse of inclusion.

TABLE 6: TWO FORMS OF PEDAGOGICAL DISCOURSE

(ADAPTED FROM SKIDMORE, 2002, P. 120)

<i>Dimension</i>	<i>Discourse of deficit</i>	<i>Discourse of inclusion</i>
Ākonga potential for learning	There is a hierarchy of cognitive ability on which ākonga can be placed	Every ākonga has an open-ended potential for learning
Explanation of educational underachievement	The source of difficulties in learning lies in deficit of ability which are attributes of the ākonga	Educational achievement can be enhanced through a responsive and relevant curriculum
School and classroom approach	Support for learning should seek to remediate the weaknesses of individual ākonga	Support for learning is provided through a responsive and relevant curriculum, and competent pedagogical practice
Classroom pedagogy	Expertise in teaching centres in the possession of specialist subject knowledge	Responsive classroom pedagogy enables the active participation of all ākonga in the teaching and learning process
Curriculum model	An alternative (separate) curriculum should be provided for the less able	A shared, relevant and culturally responsive curriculum should be provided for all ākonga

When these skills are firmly implemented in the culture of the classroom, difference and in particular cultural and linguistic strengths are celebrated, ākonga feel appreciated, supported, valued, and encouraged to share talents and knowledge in a non-judgmental manner (Macfarlane et al., 2007). The role of the teacher is to lead and reinforce a community of inclusion beginning in the classroom, supported by the school and reflected in the school community. Inclusion can be understood as the extent to which all ākonga are able to participate in the classroom community of learners as individuals without having to leave their identity at the gate.

Acknowledging the role of schooling, developing professional skills, aligning personal values to address diversity and develop cultural competency are essential. The complexity of the teaching and learning process must be acknowledged, however, knowledge of the way ākonga learn and the ability to apply a diversity ideology to practice is a necessary requirement of becoming a culturally competent teacher.

MĀORI AS TANGATA WHENUA

"There should not be something wrong with being Māori. As Māori...well I see that as about building a platform for them to spring from – a platform of Māori knowledge that they are imparted, and which they can then impart to others." (Pākeke, 2012)

As the founding document of Aotearoa New Zealand, the Treaty of Waitangi is the guiding document for education in this country. It guarantees partnership, protection, and participation to the two signatories. The notion of tangata whenua is sometimes contrasted with that of tangata tiriti – literally, "the people of the Treaty". Tangata tiriti refers to non-indigenous New Zealanders, who reside and live in Aotearoa New Zealand as treaty partners. The MOE states that school managers and educators should implement policies, objectives and practices that, "....reflect the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi." (1996, p. 2). *Huakina Mai* schools honour this obligation by ensuring that a Māori world view is present as legitimate, authoritative and valid in relation to other cultures within Aotearoa New Zealand. In honouring the Treaty, *Huakina Mai* teachers not only treasure the role of Māori as the indigenous first people, but also as treaty partners in terms of the guardianship and protection of the language, environment, heritage and culture. Teachers and school leaders recognise the positive potential inherent in embracing our globally unique partnership as part of an identity for all citizens of this country.

'Tangata whenua tanga' simply means affirming Māori learners, as Māori. Teachers take responsibility to provide contexts for learning where the language, identity and culture of Māori learners and their whānau is celebrated and affirmed. They are provided opportunities to learn about the historical and cultural history of their community and their school. The knowledge of the local context (school) and local iwi (mana whenua) and community is important in supporting Māori learners to succeed in their particular educational context.

Drawing on local resources such as participation of whānau and key local people with knowledge of the local context, tikanga, history, and language will enhance and support teachers learning programs. Teachers need to be acutely aware of the rich cultural capital that their Māori learners bring to the classroom. This is achieved by creating culturally responsive and engaging learning environments and by consciously utilising mātauranga Māori; Māori contexts such as whakapapa, traditional environmental knowledge (taonga tuku iho, mātauranga o te taiao), tikanga, te reo Māori, traditional knowledge of cultural practice and history such as healing and medicines (rongoā, fishing, and cultivation), place, economy, politics, local icons and geography to support Māori learners in the classroom (Ministry of Education, Tātaiako, 2012).

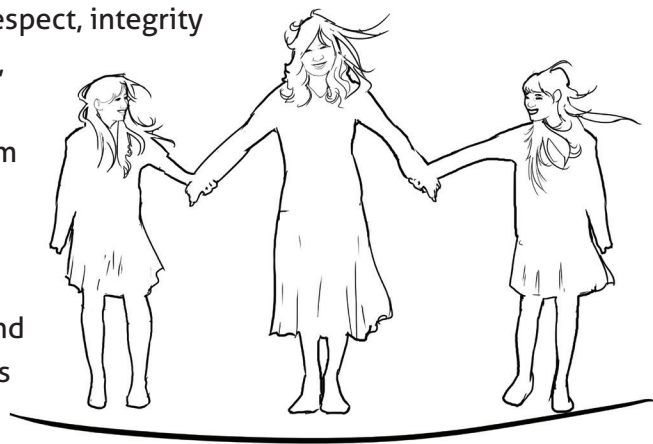
"Teach our children our history (Māui, Tāne Nui-ā-Rangi, Rangi Nui me Papa Tū-ā-Nuku) where our stories describe conflict resolution/problem solving and how behaviour can alter the course of our children's destiny as it did for our ancestors and how this positively impacts on others around them..."it takes a village to raise a child!" (Whānau, 2012)

WHANAUNGATANGA

"Mana ki te Mana. The mana of the ākonga must link with the mana of the teacher. The mana must always connect. So teachers have to be open to mana-to-mana. And the ākonga will actually make that connection to the teacher in that way.....the ākonga will decide if that will happen."
(Pākeke, 2012)

The concept of whanaungatanga means establishing relationships in a Māori context based on kinship, common demographic proximity and similar interests. The importance of relationships as a primary predicator for ākonga success at school has been demonstrated through several Aotearoa New Zealand research evaluations (Meyer, Penetito, Hynds, Savage, Hindle, & Sleeter, 2010; Meyer, McClure, Walkey, McKenzie & Weir, 2006). Teachers need to create the time to engage in and get to know each ākonga as an individual building respect and gaining mutual trust. The concept of Mana ki te Mana implies a levelling of mana, a relationship that is created through mutual respect. This does not mean that teachers abandon expectation, but rather that they hold high expectations for behaviour, and that they operate in a compassionate way to support ākonga to achieve these expectations.

Whanaungatanga is visible when teachers understand the impact of their own identity, language and culture on their relationships and take active steps to ensure that they engage with iwi and Māori communities. Teachers actively express respect, integrity and sincerity when engaging with Māori learners, their whānau, hapū, iwi and wider communities. Macfarlane (2007) states that effective curriculum and pedagogy for Māori are more readily found in culturally safe learning environments where the teacher and learner engage in reciprocal relationships of respect and understanding for and about one another. In essence whanaungatanga is the foundation for teaching and learning.



The context of relational care in the classroom and wider community should be evident through:

- high expectations of all ākonga
- relationships based on integrity and sincerity
- the whakamana of ākonga – affirming uplifting environment for ākonga
- enabling whānau, hapū, and iwi to contribute to the context (culture; climate) and content (curriculum; pedagogy) of the school
- following appropriate protocols when engaging with whānau, hapū, iwi and the larger community.

CULTURALLY RESPONSIVE CLASSROOM MANAGEMENT

"When managing behaviour, I always work from te ao Māori. I do not know any other way. Body language is important to our kids. Eye contact can speak to them about your aroha and your manaaki for them, the relationship you want to have with them. Your āhua speaks to them. Their āhua also speaks to us." (Pākeke, 2012)

Hegemonic classroom management practices have evolved over many decades in our schools and become embedded as cultural rituals in classrooms (Nuthall, 2005). Teachers make daily decisions regarding behaviour based on their own cultural expectations, interactions and interpretations. Therefore teachers are charged with acquiring cultural competence and skills related to culturally sensitive behaviour intervention and social skill development in order to take steps to bridge this divide (Cartledge et al., 2008). If schools are to function in a culturally inclusive manner, teachers may need to work together with whānau to critically examine and reconstruct their understandings of what it means to manage behaviour.

Research demonstrates a powerful relationship between a teacher's personal life experiences, their beliefs and how they teach (Kyles & Olafson, 2008; Levitt, 2001). Therefore a teacher's own ethnic and socio-economic background, gender, geographic location, religious upbringing, and life decisions can affect their beliefs which, in turn, impacts upon the way in which they teach (Richardson, 1996). These beliefs relate not only to the teacher's efficacy for teaching Māori learners, but their ability to manage a classroom in an inclusive and culturally responsive manner.

In addition, teachers adopting a culturally responsive inclusive pedagogy look outside their classroom and understand the broader social, economic and political context in which they work. While many teachers manage to adopt culturally responsive practices in their classroom they may continue to work in a school which adopts policies and practices which may unwittingly marginalise ākonga Māori and whānau. Weinstein et al. (2004) comments that the structure and practices of schools such as, uneven distribution of resources, testing, and streaming can privilege select groups while marginalising or segregating others. Without a critical and informed view, exclusionary beliefs and practices in our schools can progress unchallenged. Culturally responsive teachers are not only responsible for examining the practices within their own classroom but those that are communicated to ākonga through the school's hidden curriculum and the implicit norms and values. Central to *Huakina Mai* is a whole school system and feedback loop (through the Kaihoe) that addresses school policies and practices. Teachers as champions of culturally responsive behaviour require the avenue to examine hegemonic practices within a system that supports critical practice.

Central to strategy development for teachers is a thorough understanding of restorative practices. Cavanagh (2007) and Zehr (2002) describe the essential components of a “restorative justice” approach to discipline and safety in schools that focuses on recovering from incidents in a healing way so that the mana of the individuals involved is respected. *Huakina Mai* incorporates a comprehensive, whole-school approach to restoration and social skill learning that supports resilience in relationships. All school personnel will be trained in restorative skills and culturally responsive teacher behaviour management strategies (including the *Hikairo Rationale* (Macfarlane, 2004), Warm demander pedagogy (Bondy, 2007), and culturally responsive classroom management (Weinstein, 2004, Savage, 2010). Central to a restorative approach is a culture of care that builds on social relationships among members of the school community and feeling a sense of responsibility for one another rather than division and competition (Cavanagh 2007). Furthermore, restoration requires mutual consideration and respect for divergent points of view as part of the process of teacher and child navigation of what has just occurred in a particular incident.

AROTAHITIA ŌU KOUTOU REO – FOCUS ON THE USE OF LANGUAGE

“Our Māori tamariki are often fighting to stand...fighting to build their own mana. So many times they keep getting patu, patu...knocked down. So we don’t do that to them.” (Pākeke, 2012)

Every aspect of classroom culture - from **how** ākonga are taught, to **what** is taught, to the **choice** of materials and the **way** assessment is used - can be understood through a lens of social and cultural practices that have broader implications for ākonga. So too is the language that teachers use to communicate with ākonga, as language is generally the way in which teachers convey their expectations and instruction in the classroom. For teachers it is fundamental not to make emotional or judgment statements about ākonga behaviour instead coming from a strength based perspective teachers can choose to focus on positive behaviour.

Discursive practice connects language, culture and cognition as a pedagogical approach. It unites classroom practice with the understanding of the role language plays in the social, emotional and cognitive development on the ākonga. Discursive practice views the natural connectedness of culture, language and cognition as essential to incorporating multiple factors of diversity in both the human development and teaching-learning process. Savage et al (2011) describe culturally responsive secondary classrooms in which teachers used their knowledge of ākonga culture to be inclusive and create a well ordered supportive classroom. There was evidence of collaboration and collegiality in the classroom with the teacher using language that included all ākonga in the group; the teacher said things like “*We’re a great team!*”, “*We can do this!*”. There was a strong sense of reliance on each other to achieve: “*We are a whānau - so we need to care about each*

other's success ... we need to help and challenge each other to get through these exams, we need to get serious". Ākonga were directed to help one another: "If you've finished help someone who isn't, help others to achieve." In contrast teachers who were low performing used oppositional language that implied power relationship such as *"You are not doing what I have told you to do to"*. This example demonstrates how teachers can create unity through language, supporting one another to achieve and to care for each other's success while others use language to create opposition.

When teachers become aware of how they interact linguistically with ākonga, language is used to respond to and instigate quality interpersonal relationships as well as bolstering cultural competency. The language teachers use matters. Human language is a cultural tool developed and used to share, convey, disclose feelings, thoughts, ideas and this can take many forms. Words, signals, and or symbols can be used to express these impulses. The classroom teacher needs to be acutely aware of the language choice, use and implications for power and opposition.

AKO – TEACHING AND LEARNING

"With Māori tamariki you need to use hooks.....Māori kids love storytelling, so use Māori stories... legends, myths....they see themselves in the stories...that is a behaviour management strategy. They will listen until they are satisfied. It is an inside-out things. Make sure they feel good inside." (RTL B 2012)

Ako simply means that teachers take responsibility for their own learning and that of ākonga Māori. Teachers who demonstrate ako actively display a genuine commitment to the achievement and success of ākonga Māori. This is demonstrated in the classroom as teachers use the principle of ako to consciously plan, develop, manage and teach lessons using pedagogy, and knowledge (mātauranga) that engages ākonga Māori and caters for their individual and group needs (Ministry of Education, *Tātaiako*, 2011).

The concept of ako is reciprocal so teachers also have the opportunity to learn from the ākonga and whānau in their classroom. Entering into a learning partnership with ākonga and whānau teachers are able to enrich the curriculum, validate the knowledge ākonga bring into the classroom and learn about the context in which they teach. Interchanging the roles of teacher and learner in the classroom promotes quality learning through collaborative partnerships, scaffolds instruction and supports the cognitive development of ākonga. Ako supports Māori identity, prior knowledge (learning experiences outside of the classroom) and maintains high expectations of Māori learners succeeding as Māori (Ministry of Education, *Tātaiako*, 2011).

The principle of ako requires that teachers ensure Māori learners have access to quality culturally relevant programmes and services outside of the school context and that they too seek to increase their professional development. Developing a sense of moral and ethical commitment to one's

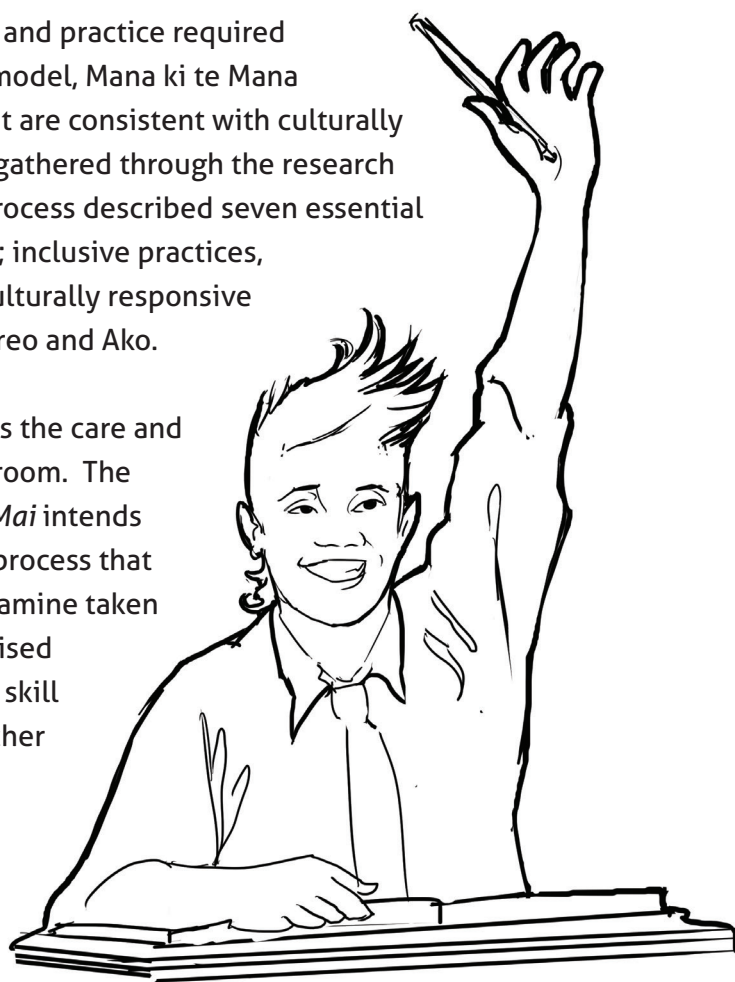
own professional learning in relation to ākonga Māori achievement is essential to acknowledging the reciprocal nature of ako. Cavanagh's (2003) research demonstrated that culturally safe classrooms encouraged strong family input, reciprocal learning between ākonga and teacher, and employed culturally grounded pedagogies such as inter-changing the roles of the teacher and learner as embodied in the concept of ako.

The teacher pedagogy framework (Mana ki te Mana) will be implemented alongside the school change pathway as indicated in the **Implementation and Design** phase. Teachers and all school staff will attend comprehensive professional development and learning, and participate in on-going inquiry as per the implementation plan. Ākonga, whānau, and whole school community will also be invited to attend professional learning and development hui to ensure spread, ownership and support of reform.

SUMMARY

This section describes the effective pedagogy and practice required to implement *Huakina Mai*. The pedagogical model, Mana ki te Mana focuses on developing teacher behaviours that are consistent with culturally responsive models of practice. The evidence gathered through the research and in particular *the He Kai mō te Hinengaro* process described seven essential areas of pedagogical development. These are; inclusive practices, Māori as tangata whenua, whanaungatanga, culturally responsive classroom management, arotahitia ōu koutou reo and Ako.

Essential to the development of *Huakina Mai* is the care and compassion brought by teachers into the classroom. The professional learning component of *Huakina Mai* intends to develop a supported double loop learning process that allows teachers to deprivatise practice and examine taken for granted assumptions. Teachers are recognised as the champions of behaviour mediation and skill learning, as such *Huakina Mai* privileges teacher development and school change to support evolving teacher pedagogy and practice.



5. MANAAKITANGA: INTERVENING WITH A CULTURE OF CARE

This section provides an overview of the active intervention that needs to take place in a school to support positive strengths based behaviour. *Huakina Mai* is premised on restorative practices and seeks to embed the ethos of restoration in the culture of the school and community. The following section begins by outlining restorative practices and then introducing a three step Poutama which demonstrates the need to organise support for escalating behaviour or ākonga who may be at risk.

RESTORATIVE PRACTICES

"Thinking outside the box.....we know that manaaki and awhi are always better than punishment."
(Pākeke, 2012)

Restorative practice has its roots in restorative justice, a judicial approach that focuses on repairing the harm done to people and relationships, rather than on punishing those who transgress. It is proposed that classrooms and schools should be safe places for learning by embodying a *culture of care* (Cavanagh, Macfarlane, Glynn & Macfarlane, 2012). The process of creating a *culture of care* within schools and classrooms requires active leadership and advocacy, community participation, school wide commitment, and professional development that are targeted at supporting teachers to develop expertise in implementing culturally responsive relationship-based strategies.

Restorative practice is an evidence based and widely applied, behaviour therapy model. When employed holistically and embedded as a philosophy, restorative practice is more than just a model; it is a way of being – a school-wide kawa. As such, teachers, schools and communities are intrinsically committed to viewing behavioural challenges as opportunities to learn, to gain new skills, to empower and uplift (whakamana) ākonga, and to build stronger school-community links.

'This is about behaviour recovery, they are children and they will make mistakes. Children do get chances here. It's about allowing the child to recover their own behaviour and owing that moving to kia manawanui' (Principal, 2012)

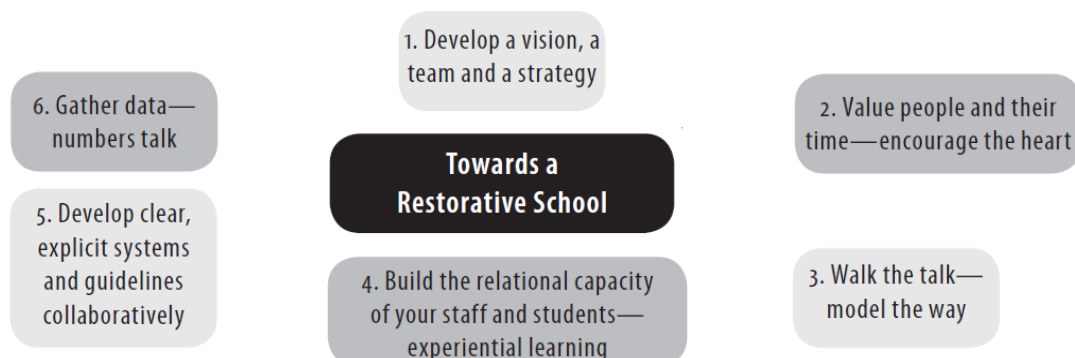
Restorative teachers are inclusion orientated and adopt a disposition that is situated in finding solutions, taking responsibility, enabling self-determination, achieving forgiveness and privileging learning. To restorative teachers, these values are deemed to be more significant than identifying problems, apportioning blame, seeking to punish, abdicating responsibility and impeding learning. To do this restorative teachers work determinedly to facilitate collaborative classroom environments where there are opportunities for power sharing, and where decision making and problem-solving are distributed amongst all class members as part of the daily classroom culture. This section provides an overview of the solutions focused and restorative contexts that are able to be facilitated by restorative teachers, who are in turn supported by school wide systems and supports, and community participation.

RESTORATIVE PRACTICE: A DISCIPLINE APPROACH

Restorative practice, as a western concept, is a discipline methodology that provides students with both high support and high structure, thereby creating a sense of unity - a 'with' approach (Wachtel & McCold, 2001). In order for the core Māori cultural values central to *Huakina Mai* (whanaungatanga, manaakitanga, kotahitanga and rangatiratanga) to be present and operationalised within a school wide restorative pedagogy is not only essential; it is non-negotiable. In its most basic form restoration is about restoring relationships between individuals, about caring for one another and the wider whānau, about bringing unity back into relationships that may have been damaged, and ensuring that individuals become part of the solution by being self-determining in their own restitution and on-going behaviour.

Restorative teaching practices as part of teacher connectedness pedagogy emphasise disciplinary approaches that seek to ensure young people are included, feel safe, understand their boundaries, have high expectations of conduct and behaviour and are continuously supported to make positive social choices. Rather than viewing restorative practice as something that happens **after** a transgression has occurred, restorative practice is proactive in ensuring that the environment supports on-going learning and support for relational (social) skill learning. Students are taught to solve problems, to work collaboratively, to be inclusive of others ideas (even when they might disagree), to work through conflict and to mediate in disagreements. Self-determination (rangatiratanga) is highly valued and rewarded as students seek to become self-managing and in turn supporting younger children to learn new skills (tuakana/teina). Restorative practice approaches to school discipline set a tone of positivity by being fundamentally people focused and understanding that positive and supportive relationships are crucial for inclusion and learning to occur (Meyer & Evans, 2012). When planning for a school wide restorative approach to positive behaviour it is vital that planning is strategic, supported and sustainable. Figure 6 below (Jansen & Matla, 2011) is a depiction of six key considerations that are essential to guiding this vision and process.

FIGURE 6: TOWARDS A RESTORATIVE SCHOOL (JANSEN & MATLA, 2011)



These six key steps are introduced in the implementation plan, supported in professional learning and integrating into the kaihoe leadership team. Developing a kura whānui that collectively supports restoration can be challenging, most of us have been raised through punitive school measures and as parents and teachers it can be difficult to shift our focus from punitive strategies to those which support behavioural learning.

THE HUAKINA MAI MANAAKITANGA POUTAMA APPROACH

Figure 7 below is a three tiered poutama that represents three key response levels inherent within a school wide and classroom positive behaviour management philosophy. The three levels are not presented so as to demarcate and define students by way of a behavioural 'label'; it is not consistent with *Huakina Mai* principles to label and classify ākonga, but rather to demonstrate how levels of support can be embedded to support ākonga, whānau and teachers who may require additional support. The response levels are fluid, overlapping, interdependent and interchangeable, and have been designed as a guide to support educators across a continuum of restorative pedagogy. The levels broadly indicate **preventative**, **moderative** and **responsive** phases, and provide a number of various responses that are able to be applied, depending on the individual context and event.

"A behaviour management system is easy to break if it is too rigid. Children make mistakes; we learn how to recover them" (Principal, 2012)

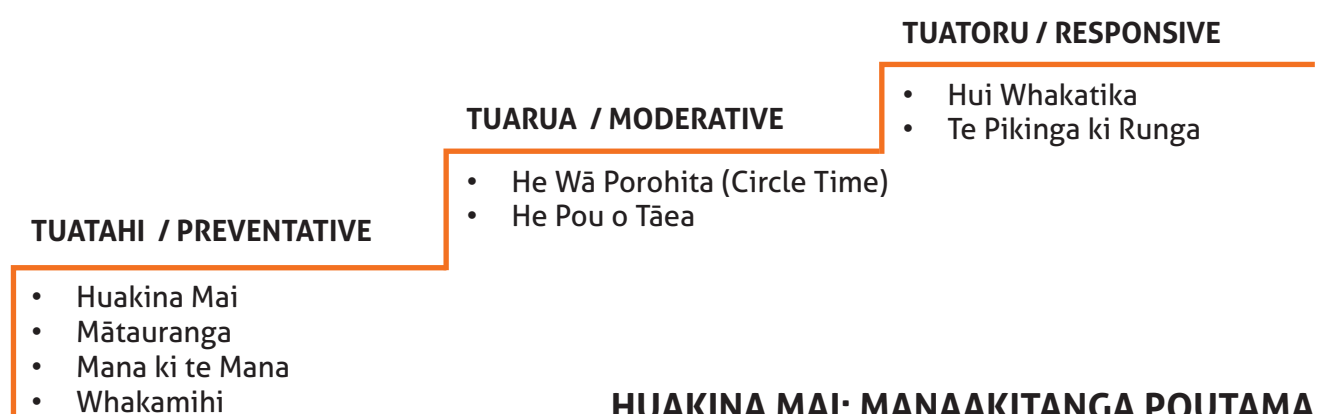


FIGURE 7: HUAKINA MAI MANAAKITANGA POUTAMA

It is essential that teachers utilise a continuum of restorative practices alongside a variety of different approaches to implementation within the school and classroom. This needs to be done so that restorative pedagogy becomes a seamless part of the collective and individual pedagogical approaches being privileged across the school environment; from low-level restorative conversations, through to restorative conferences (*Hui Whakatika*). Restorative pedagogy (whether facilitating a restorative conversation or a restorative conference) essentially encompasses four stages:

1. *Telling the story*: What happened?
2. *Exploring the harm*: Who has been affected? In what way(s)?
3. *Repairing the harm*: What do we need to do to put things right?
4. *Moving forward*: How can we work to prevent this happening again?

SOCIAL DISCIPLINE WINDOW

Table 7 below highlights the differences between restorative and punitive responses. Punitive responses are motivated by punishment or limitation methods, whereas restorative responses focus on accountability, support, needs, healing and caring (Jansen & Matla, 2011; Watchel & McCold, 2001).

TABLE 7: PUNITIVE VERSUS RESTORATIVE RESPONSES (JANSEN & MATLA, 2011)

Punitive response	Restorative response
What law/rule was broken? Who was to blame? What punishment is needed?	Who was affected? What are their needs? Who is obligated to put things right?
<i>Response focuses on ... establishing blame (whose fault is it?) and delivering punishment and pain.</i>	<i>Response focuses on ... identifying the need created by harm and making things right.</i>
<i>Justice is sought through ... making people prove who is right and wrong.</i>	<i>Justice is sought through ... understanding, dialogue and reparation.</i>
<i>Justice is achieved when ... someone is proven guilty and punished.</i>	<i>Justice is achieved when ... people take responsibility for their actions, people's needs are met and the healing of individuals and relationships is encouraged.</i>
<i>Limits possibilities ... for full acceptance back into family, school or community.</i>	<i>Maximises possibilities ... for full acceptance back into family/school/community.</i>

It is vital for teachers to implement the continuum of restorative practice approaches across the school and within the classroom, in such a way that they become a seamless part of the school wide ethos. Each level of the *Huakina Mai Manaakitanga Poutama* will now be expanded on in more detail.

I. TUATAHI – PREVENTATIVE

The foundation step of the Poutama, **Tuatahi** involves the essential aspects of implementation. Schools must implement a feedback loop that involves students and whānau and teach a *Huakina Mai* curriculum. They must implement strategies to whakamihi strengths based behaviour and work actively to teach and support positive relationships in the classroom.

TUATAHI / PREVENTATIVE

- Huakina Mai
- Mātauranga
- Mana ki te Mana
- Whakamihi

WHOLE SCHOOL CULTURE

As a fundamental principle of *Huakina Mai*, restorative school discipline is not an add-on programme or strategy. Instead it represents a whole school culture and philosophy that is infused in all aspects of the school organisation and, most importantly, in the relationships (Meyer & Evans, 2012). Restorative practice aligns itself with the cultural aspirations of Māori in that it is driven by values that support inclusive schooling. Restorative school discipline sets a tone of positivity by being fundamentally people focused, positioning positive supportive relationships as crucial for learning to occur (Meyer & Evans, 2012).

Zehr (2002) declares that restorative practice is: ".....a compass not a map" (p. 10). Unlike an assertive or applied behaviour discipline programmes where behaviour is prescribed by responses, restorative practice views behaviour as part of an on-going journey of personal development; it is more personalised and therapeutic in nature with the destination being personal development rather than being aversive or limiting in nature. Aversive punishment has been found to limit behavioural development (Smith, 2006), therefore responses to behaviour in a *Huakina Mai* school are driven by a desire to seek out and source solutions. Gaining a greater understanding of potential problems, barriers, conflicts or disputes provides areas for growth and learning - something Jansen and Matla (2011) term as 'learning pathways' (p. 87).

Macfarlane (2007) cites Olsen, Maxwell, and Morris (1994) when describing the four quintessential features illustrating pre-European Māori discipline, noting;

1. An emphasis on reaching consensus and involving the whole community
2. A desired outcome of reconciliation and a settlement acceptable to all parties, rather than the isolation and punishment of the offender
3. Not to apportion blame, but to examine the wider reason for the wrong, with an implicit assumption that there was often wrong on both sides
4. Less concern with whether or not there had been a breach of law, and more concern with the restoration of harmony (p.8).

Utilising *Mana ki te Mana* pedagogy is essentially a commitment to repair, restore and maintain respectful relationships at all times. Table 8 demonstrates how restoration is embedded within the pedagogy and infused throughout, rather than there being a restorative section, restoration is present in all pedagogical aspects.



TABLE 8: TEACHER RESTORATIVE PEDAGOGY & PRACTICE

Mana ki te Mana - Effective pedagogy and practice through restoration
<p>Inclusion:</p> <p>Teachers demonstrate fundamental human rights principles.</p> <p>Restoration guided by the fundamental principle of inclusion for ākonga and whānau</p>
<p>Māori as Tangata Whenua:</p> <p>Teachers recognise the Treaty of Waitangi as a living document.</p> <p>Restorative practices support restitution as a community, for ākonga and whānau.</p>
<p>Whanaungatanga</p> <p>Teachers understand that positive relationships with ākonga Māori are paramount to learning.</p> <p>Harmony is restored to relationships, teachers, ākonga and whānau understand tikanga behind relational practices and resolving conflict</p>
<p>Culturally responsive classroom management</p> <p>Teacher strategies in classroom are non-aversive, and consistent with tikanga. There is respect for the mana of the ākonga in all interactions.</p> <p>Ākonga are taught the skills to solve problems, and to work together. Teachers actively work with ākonga to solve challenges and learn new skills. Restorative practices are central to all classroom interactions,</p>
<p>Language and discourse</p> <p>Teachers learn and use te reo Māori in their classrooms.</p> <p>Language for restoration is actively taught in classroom.</p>
<p>Ako</p> <p>Teachers make learning experiences personally meaningful by engaging ākonga in activities that relate to their interests and experiences outside of school.</p> <p>Teachers seek ways to acquire new knowledge and construct learning to provide space for ākonga to use their own knowledge in learning.</p>



MANA AS A FUNDAMENTAL BEHAVIOUR PRINCIPLE

The concept of *mana* is often referred to as 'status'. A person with mana is deemed to be someone who has respect, prestige, influence and presence. While mana can be inherited, individuals are also able to acquire, enhance or lose it through their words and their actions. Rangatira (chiefs) in particular recognise the obligation to keep their mana intact. Mana influences the behaviour of people and groups, and is sought through achievements and successes. Māori society was historically premised heavily on the concept of individual and collective mana, whereby it was vigorously defended and recognised in everyday matter and interactions.

'Show our kids ways to deal with behaviour issues that keeps their mana wairua, mana tīnana, mana hinengaro me te mana whānau intact...this is important so that when we as parents come in and deal with the restorative process we have a sense that our children are not being labelled but instead are included along with whānau to work with these issues' (Whānau, 2012)

All people have mana; it is reflective of our individuality, as well as our collective - *Mana ake*: the unique identity of individuals and family. Mana is a foundational concept for understanding not only an individual, but also their whakapapa connections to their whānau, hapū and iwi. Teachers therefore need to focus on teaching strategies that promote respect and dignity, and uplift (not trample on) the mana of ākonga (Macfarlane, 2004).

As a key concept within *Huakina Mai*, mana is fundamental to both individual and collective approaches and responses. Culturally responsive teaching taps into, and cultivates, personal qualities so as to motivate and inspire ākonga Māori, and uplift their mana (Macfarlane, 2007, p.139). *Huakina Mai* urges educators to work actively on developing respectful relationships and learning environments where expectations are high, where ākonga know what is required, where power relationships are not hierarchical in nature, and where collaborative and reciprocal interactions transpire.

UPLIFTING THE MANA OF ĀKONGA MĀORI: IDENTITY, SELF-ESTEEM AND THE CURRICULUM

The international Programme for International Student Assessment (PISA) study assesses how well 15-year-old students are prepared to meet the challenges of today's society. Since the year 2000, these studies have repeatedly found that learners' self-belief – their self-esteem - is the strongest single predictor of whether they will adopt strategies that make learning effective. Strengthening students' learning techniques alone is not in itself sufficient to improving educational achievement.

Self-esteem is the value we place on ourselves, independent of performance and measured attributes. This value has a cultural dimension; what leads to self-esteem in one culture may be different in another. For ākonga Māori to feel good about themselves – to develop positive

self-esteem - they need to feel good about being Māori. This may require them to move from a deficit discourse that promotes the belief that: "I am Māori; Māori is bad; I am bad" (Ritchie, cited in Macfarlane, 2007), to a strengths-based dialogue that reinforces the view that: "I am Māori; Māori is choice; I am tūmeke!" The latter perspective is difficult to promote within schools and classrooms where there are few visible signs of Māori culture evident. In order to work effectively with ākonga Māori, it is necessary to know how they define their cultural identity, and to understand what particular values, beliefs and behaviours form a part of that identity. Some of the key components of self-esteem are:

- A sense of identity
- A sense of belonging
- A sense of security
- A sense of purpose

All of these components are likely to culminate in a positive self-image, however the first two (identity and belonging) provide a strong focus for *Huakina Mai*. The school and classroom learning curriculum provides a strong platform for the affirmation of identity and belonging for ākonga Māori as it provides opportunities for teachers to explore (for example) the relationships between people and their environment – to look at the cultural values that Māori and Pākehā respectively attach to the environment, as these influence our various perceptions of the world around us. Similarly, exploring the meaning of and narrative behind Māori place names associated with the local area is a way of understanding historical knowledge. The teaching and learning process is enhanced when place names are determined by way of their historical and contemporary meanings.

"We constantly tell our students that being Māori is an asset and they hear it all the time; we encourage them in their experiences, the praise, the fluency level of te reo Māori in our school ...The value we place on Māori and all things Māori makes our student stay" (Principal, 2012)

Ultimately, if schools invest in establishing a positive (culturally responsive) school culture that clearly articulates *kawa me tikanga* (a shared understanding of cultural values and practices) then these values and practices become fundamental and non-negotiable 'regulations' that are set in place to ensure that cultural integrity is maintained and *waiora me hauora* (wellbeing and health) is sustained. This in turn becomes mana enhancing; when *kawa me tikanga* is adhered to, then mana is enhanced.

Positive self-esteem – a strong sense of identity and belonging - manifests itself through knowing and learning more about one's own culture and heritage, and further enables ākonga Māori to feel unified and affirmed - as Māori.



TEACHING A RESTORATIVE AND SOLUTIONS-FOCUSED MARAUTANGA

Social skills and behavioural competencies can be learnt. How we view behaviour is culturally loaded therefore we need to ensure that the behavioural competencies we actively teach are a reflection of those in our communities. A dedicated social skills Marautanga (curriculum) is co-constructed and taught in *Huakina Mai* schools. The following section outlines strategies and content which are provided as complimentary examples (but definitely not exhaustive) to the *Huakina Mai* philosophy. This marautanga consists of both formal and informal teaching. The formal component is made up of 20-30 minute planned teaching sessions across the school. Evidence demonstrates that when this time is planned, frequent and given priority in the timetable it is most effective (*He Kai mō te Hinengaro* data gathering). The informal component, consists of teachable moments, the opportunities that are presented throughout day to teach tamariki how to solve problems when they arise.

HUAKINA MAI MARAUTANGA

Constructing a marautanga for classroom should be influenced by:

- the developmental level of the students
- the interpretation of the values
- the context in which the behaviour occurs
- the data gathered regarding challenging behaviour (refer Appendix 2: *Hei Āwhina Mātua* survey)

Huakina Mai will work with Kaihono to develop a social skills marautanga that is underpinned by the *Educultural Wheel*. Schools may wish to focus on one particular value, to integrate concepts of place based learning, or to include *iwitanga* – the cultural knowledges and nuances of the local hapū and iwi.

The programme should begin by identifying the skills that whānau and school wish tamariki to learn and then actively teach these skills. There may be times when the programme is adapted to meet an identified need. As an example, the duty teachers may have noted that there may be arguing and pushing in the lunch line which has been identified by duty teachers - there could be many responses to this – including changing the line-up procedures but this could be supported by teaching role play in class, about how to respond to a student who pushes into the line. Meyer and Evans (2012) stress the importance of giving students ample opportunities to develop strategies for conflict resolution, peer mediation, and to generate responses to any other potentially threatening or dangerous situations (Meyer & Evans, 2012).

Adapting resources and programmes for context and school is essential. Behaviour is culturally mediated and it is easy to implement a programme without adaption. The fear is however that in doing so the school teaches behaviour and values that are inconsistent with whānau aspirations. Teaching strategies in classrooms enables teachers to implement classroom routines based on sound social skills teaching which in turn assists children to negotiate and maintain a social environment effectively.

Like any other planned piece of teaching and learning a social skills lesson requires clear learning outcomes, contextualised and relevant context, an active learning component and an agreed success criteria. The following example looks at teaching a simple programme to manage anger. The intention of this program is to provide students with the strategies and problem solving steps to guide decision making, and eventually use them automatically as they become more proficient in problem solving in challenging situations.

Table 9 below show us that while the behaviours may seem simplistic the social skills required to enact the process is actually very complex and requires a planned and active teaching sequence.

TABLE 9: BEHAVIOURAL SKILLS

Step	Behaviour students learn	Skills needed to enact these behaviours
1	I recognise there is a problem	Identifying anger in myself and others - physical and emotional prompt Understanding reactive, proactive and aggressive and identifying how these differ
2	I calm down	Preventing escalation - Strategies to calm oneself and others
3	I think about the cause	Engaging in thinking about the situation Analysing a social situation, reading social cues, understanding intent, looking at problems from other perspectives
4	I think about what I could do	Solution generation - creating a bank of appropriate <i>Huakina Mai</i> responses, e.g.: ignore, walk away, ask questions, find a mediator, suggest a solution...
5	I try a solution	Evaluating the options and selecting a strategy that has the most desired outcomes Understanding that how you respond will dictate outcome
6	I think about how it turned out	Evaluating the outcome from your perspective and the perspective of others involved. Reflecting on the interaction

The response should be adapted for developmental levels. At an emerging level younger students can be taught automatic strategies to diffuse potential situations developing, such as choosing to ignore, and/or to walk away. At an advanced level, older (teenage) students are able to be taught components of restoration, such as the elements of *Hui Whakatika* (refer case study in Meyer, Savage & Hindle, 2011).

The teaching of the steps should involve group learning and include differing levels of social skill development (*tuakana – teina*) as children learn to mediate and demonstrate to others. Student should see and hear cognitive modelling where students and teachers actively model problem solving steps as they teach the *marautanga*. During teaching sessions students should be able to relate any real life instance in which they solve a problem of their own, thinking out loud and demonstrating how they use each step in order to generalise to realistic situations.

Table 10 demonstrates the extent to which the *Educultural Wheel* values can be expanded on and a marautanga can be co-constructed with students and whānau

TABLE 10: DRAWING MARAUTANGA FROM THE EDUCULTURAL WHEEL VALUES

Educultural component	Possible content
Whanaungatanga	<ul style="list-style-type: none"> • Developing interpersonal skills and processes to enhance classroom relationships • Understanding importance of whakapapa, being able to mihi mihi • Understanding a range of roles within the classroom relationships, ways to establish and maintain these, and how to respond to changes • Specific skills taught to increase social/emotional behaviour and enhance relationships • Identify the qualities of friendship and how to maintain friendships • Describe attitudes and values that help establish and maintain friendships
Kotahitanga	<ul style="list-style-type: none"> • Identify ways of working with others • Supporting others when they have strong feelings • Working together for a common goal – learning interdependence • Solving a problem collaboratively • Including others – ensuring that no one is left out • Working towards a collective goal – working for others, community work
Rangatiratanga	<ul style="list-style-type: none"> • Using health-enhancing processes, such as problem solving, decision making, mediation and negotiation • Expressing yourself to others in a respectful way • Standing up for vulnerable students – e.g. when others are bullied • Demonstrate assertiveness when their rights are challenged or when making choices • Examine choices, consequences, beliefs, and values that are involved in making challenging decisions
Manaakitanga	<ul style="list-style-type: none"> • Developing sensitivity towards and respect for others by acknowledging individual differences and the right of everyone to be accepted regardless of gender, ability, age, ethnicity, culture or belief system, or socio economic status • Learning skills to demonstrate care – karakia, language, • Caring for people who are vulnerable, showing empathy • Expressing feelings to, listening to, and responding to others • basic assertiveness skills to help give and receive feedback, address discrimination, resolve conflict, and ease peer pressure • Hosting visitors to the school demonstrating manaakitanga • Welcoming new whānau into the school - pōwhiri • Caring for kaumātua

The table above is intended to be indicative only. The *Huakina Mai* leadership team in each school (staff, whānau and students – led by Kaihono) should actively work to develop the content and curriculum so that it is reflective of the context of the school. Resources to support this development are provided in the *Huakina Mai* professional development programme.

There is evidence to demonstrate that teachers who use cooperative learning strategies provide a positive learning context which in turn fosters children's use of positive interpersonal skills (Meyer & Evans, 2012). Teaching children developmentally appropriate social skills equips them with strategies that will enable them to defuse conflict and avoid engaging in incidents that could escalate. In a recent review of school-based programs for preventing violence (Mytton, DiGuseppi, Gough, Taylor, & Logan, 2006) found that programs designed to teach children how to not respond using anger to acts of aggression, violence or any other provocation were very effective in de-escalating the level of conflict. However, research has also demonstrated that more effective intervention outcomes were found in programs designed to teach positive social skills such as empathy, these had dramatic improvements on relationships among peers (Meyer & Evans, 2012).

WHAKAMIHI KI TE ĀHUA WHANONGA PAI

Acknowledging positive behaviour is a central mainstay of a strength based programme. Ākonga need to know what they are doing right, what the behavioural expectations for the context are, and to identify models of behaviour within their context. *Huakina Mai* prefers to use the concepts of affirmation and acknowledgement rather reward.

If used incorrectly rewards can actually break down relationships as students become competitive, or resentful of students who may prevent others from achieving rewards. Further teachers often misinterpret what they believe students find rewarding, and if left to adhoc application, teachers are inconsistent. It is important that schools work with the *Huakina Mai* team to develop strategies to affirm and acknowledge students and reflect the context of each individual school. There is no one way for designing Whakamihi ki te āhua whanonga pai a within school but there are several principles that can guide implementation;

Involve whānau and ākonga – reporting positive behaviour to whānau is a powerful affirmation for students. The Rhodes Street phone home programme (see Kete) is an excellent example of this practice and has proved very successful in supporting a strengths based approach to behaviour in this school. The Kaihoe team is an excellent forum to discuss and create whakamihi systems for implementation within the school. These systems may be whole school, class based, whānau based, tuakana me teina and so on, rather than just operate at a whole school level or classroom.

Ensure the system reflects the values of Ngā hau e whā – this can be achieved in many different ways but the structure of the system is particularly important. For example whanaungatanga is supported when students are achieving together as a collective, when they are working towards a goal. The photograph below is an example of a junior school teacher strategy to reward the whole class, as they work together and demonstrate positive behaviours they earn a piece of the puzzle below. (It is important these puzzles pieces are not taken away as a punishment which erodes whanaungatanga). This strategy is positive for young children as it visual, is finite, and demonstrates achievement on scale. A more sophisticated whole class system is described in the (Kete).

Share the giving and expressing of affirmation – Ākonga need opportunities to affirm and acknowledge each other if rewards are only ever given by teachers it implies that teachers hold power and decide who is good and who is not. Whakamihi systems should provide opportunities for tuakana me teina – opportunities for affirmation in partnership. In one of the site visit school staff had designed a board where students could write on slips of paper affirming statements to teachers, to ensure that the giving and receiving of positive feedback was reciprocal. Whakamihi should create opportunities for students to become *Huakina Mai* leaders – these students should be nominated and elected.

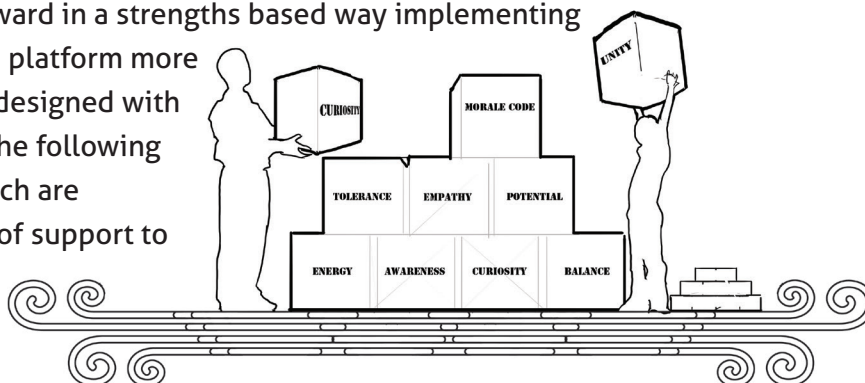
“Appoint Māori leadership roles (Ngā Manu Kaitiaki) within the school where pupils wear badges/caps high viz vests supporting and promoting positive behavior reflective of the school’s mantra/charter and is published in the school’s newsletter ... so and so .has been awarded for their support in the playground promoting positive play/engagement (Whānau, 2012).

Prompt strengths based behaviour – Many schools implement caught being good systems, these systems tend to be reactive to behaviour, rewarding behaviour spasmodically – these systems are often ineffective in supporting behaviour change. *Huakina Mai* whakamihi should operate in classrooms as a prompt and responsibility system, where ākonga are clear about expectations, about desired behaviour and about the response – e.g. phone home and so on.

Whakamihi must be evolving and responsive - all systems within schools need reviewing and adapting. The school community needs to create new ways of celebrating success and affirming those behaviours which reflect the core *Huakina Mai* values. When implementing *Huakina Mai* the Kaihoe team will develop a schedule of feedback and review of whakamihi systems.

“Validate our children’s success by creating a community focused approach to build ownership and resiliency when these issues are raised....at the least the whānau committee are aware (not details of individual cases) but ask a whānau committee member to engage that whānau and if they wish provide the necessary support” (Whānau, 2012)

These foundational tuatahi Poutama strategies are essential and needed to be embedded for the school and whānau to move forward in a strengths based way implementing restorative strategies. From this platform more sophisticated strategies can be designed with the kaihono and kaihoe team. The following section describes strategies which are designed to offer a higher level of support to teachers, whānau and ākonga.



TUARUA – MODERATIVE

TUARUA / MODERATIVE

- He Wā Porohita (Circle Time)
- He Pou o Tāea

Tuarua Poutama interventions and activities are designed to provide continued support to teachers, ākonga and whānau. In essence they are the mechanisms that provide on-going nourishment to the essentials of the tuatahi Poutama. The

following two strategies are examples of practices seen during *He Kai mō te Hinengaro*, the Kete (Appendices) contains many for schools and whānau to adapt for implementation.

These strategies should be individualised to suit school contexts – if they are introduced whānau should be invited to a session where these strategies are discussed. The knowledge that exists in the whānau and school community will enhance schools ability to be responsive to the needs of ākonga and whānau. In essence schools should work with whānau to achieve success in this space.

“My child was placed on contract but I had no involvement in designing this or how my child would be monitored at home...this should be important so I can report on changes he’s making at home as well...set in place some sort of reporting system” (Whānau, 2012)

HE WĀ POROHITA

A less formal and less planned approach to support a solutions focused classroom which was used in several of the *He Kai mō te Hinengaro* schools is circle time. While this process originates from western restorative literature, it is consistent with *Huakina Mai* values and can be adapted to follow a more culturally responsive process. For the purpose of *Huakina Mai* we have renamed this process “He wā porohita’ (circle time) to distinguish the Māori tikanga. When used in schools, He wā porohita refers to a meeting, following the traditional protocols of involving all participants in discussion where all agree to be bound by a set of rules. He wā porohita does not have to be used solely to solve classroom issues, it can be used as a forum to whakamihi students, to innovate and share ideas about supporting school change, or to gain feedback about the impact of the reform. *Huakina Mai* with whānau and mana whenua should individualise the He wā porohita protocols to reflect local processes. In one of the schools visited during *He Kai mō te Hinengaro* all classrooms held He wā porohita at least twice a week, it began with karakia, himene and closed with whakamutunga.

Teachers creating opportunities for He wā porohita may want to establish a class treaty with their students and including some fundamental safety points such as asking students to think about what tikanga should be included. With careful prompting you could look at rights and responsibilities and parallel these to the Treaty of Waitangi principles of participation, protection and participation. What rights do we have and in order to adhere to these rights what responsibilities do we have? In order for He wā porohita to work effectively in a classroom

students need to learn skills to communicate, listen and collectively solve issues. In the *Huakina Mai* marautanga time, the content will need to include social skills that are developmental appropriate such as: Listening, being honest, showing empathy to others, understanding different perspectives, seeking clarification, supporting vulnerable classmates, focusing on positive behaviours, praising good choice making, identifying skills from curriculum time that can be utilised in solution finding.

He wā porohita used effectively in the classrooms provides an opportunity for students to affirm strengths based and positive behaviours, practice creating and implementing strength based solutions, using conflict in positive ways to develop empathy, listening, anger management, bias awareness, social skills, negotiation and group problem solving skills (Daunic, Smith, Robinson, Miller, & Landry, 2000).

HE POU O TĀEA

He Pou o Tāea has been developed as a mentoring programme for rangatahi who are deemed to be at risk of educational failure because of behaviours that are known to be potentially harmful to themselves, to others and to the environment (Absolum, 2012). The structure and content of the *He Pou o Tāea* mentoring process is important to restoring balance and bringing about positive behavioural change for rangatahi. Mentoring is an unobtrusive, responsive and respectful behavioural support as it reflects important Māori cultural concepts, namely friendship (awhi), guidance (tiaki), care (manaaki), compassion (aroha), role-modelling (tuakana-teina), uplifting (hāpai), learning (ako), and relationship-building (whanaungatanga). Further, the content of the mentoring relationship is able to be enjoyable by nurturing a sense of humour in both the mentor and the rangatahi. Not only is having fun a key part of the relationship-building component of *He Pou o Tāea*, but it also provides rangatahi with opportunities that are often not otherwise available to them.

Central to *He Pou o Tāea* is the Pūkenga (the mentor) and the Kii Whāngai (the rangatahi). The mentor-rangatahi relationship is based around moderate levels of structure and activity in order to foster greater benefit than mentoring models that are passively supportive. Moreover, the relationship is based on keeping the Kii Whāngai uplifted and purposeful, whereby they are jointly involved in the selection of the content, goals and activities of the relationship.

DEFINITION OF A PŪKENGĀ

Within Māori society, a Pūkenga is a skilled adult male, connected through hapū or iwi, who loosely adopts a rangatahi who is showing promise. Through explicit teaching, the Pūkenga mentors the transition of the rangatahi into adulthood, as part of a lifelong learning process. Māori believe that all learning needs to have relevance and practical applications. In *Huakina Mai* school the Kaihono may be able to take on this role if appropriate.

DEFINITION OF A KII WHĀNGAI

Kii Whāngai is the name given to a rangatahi who enters the whare wānanga (formal school of learning) to gain knowledge and to learn to develop the skills of practical application. Knowledge taught within the whare wānanga draws from mātauranga Māori (Māori knowledge) by touching on the whole of creation, from the esoteric, the living world, and the natural world). The name Kii Whāngai reflects the notion of 'feed with kōrero'.

THE ROLE AND FUNCTION OF THE PŪKENGĀ

1. To cultivate the potential and the aspirations of Kii Whāngai.
2. To support the growth of the Kii Whāngai towards adulthood by enabling the capacity to make positive social connections and to advance essential skills.
3. To impart Māori cultural knowledge (te ao Māori) as well as global knowledge (te ao Whānui) through work undertaken in class, through planned wānanga, and through other community-based activities.
4. To teach mastery and competence in te ao Māori and te ao Whānui.

CHARACTERISTICS OF THE PŪKENGĀ

- 1 To be consistent and empathetic
2. To be intuitive and perceptive (to listen and to observe - the tone, the body language and the demeanour – āhua – of the Kii Whāngai)
- 3 To be aware of the aspirations of whānau, hapū, iwi
- 4 To provide a clear pathway along which to guide the Kii Whāngai
- 5 To have the innate ability to apply the Māori concepts of manaaki, awhi, hāpai, tautoko, and aroha

The three broad key goals of the Pūkenga are:

1. To develop a respectful and positive relationship with each Kii Whāngai.
2. To develop the character, confidence, identity, pride and self-esteem of each Kii Whāngai
3. To support / increase the capacity of each Kii Whāngai to make positive social connections and positive social and cultural networks to improve life and learning opportunities.

Further information specific to the background and implementation of *He Pou o Tāea* is available in the Kete. There are many other strategies that have been designed in communities to support schools that are responsive to the needs of Māori such as mahi kāinga (homework) clubs, relationships with Māori wardens, social workers in schools and so on. Working with these resources to strengthen a whole school approach to restoration and skill learning, under the umbrella of the Ngā hau e whā values, is essential for kura whānui to be successful. There are many other opportunities that exist outside the school such taiaha noho weekends for boys, waka ama for tamariki, and kapahaka groups that if connected to local schools can provide excellent opportunities to support ākonga and whānau. As *Huakina Mai* evolves and develops in partnership with schools and communities these tuarua strategies will be shared in a community of practice so that an evidence base of practice for Māori is firmly established as a result.

TUATORU – RESPONSIVE

TUATORU / RESPONSIVE

- Hui Whakatika
- Te Pikinga ki Runga

Tuatoru the responsive level of the manaakitanga poutama acknowledges that there are ākonga in our schools that present with very challenging behaviour and require significant support

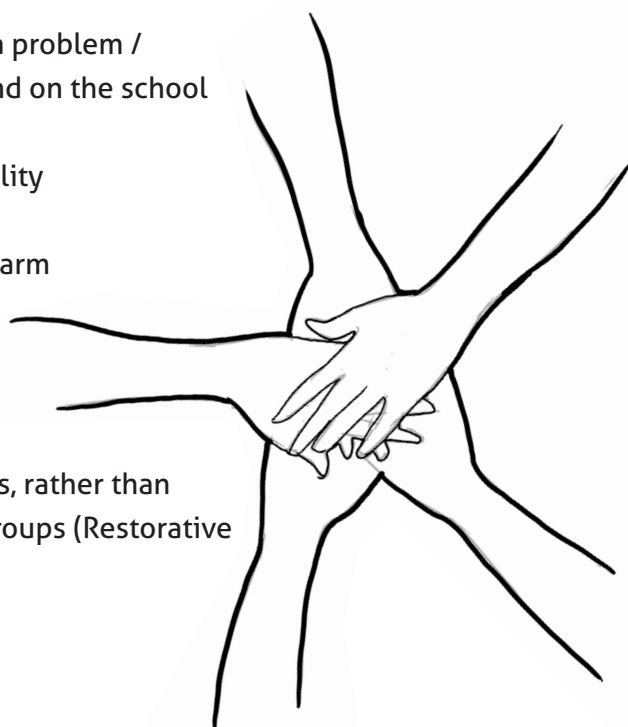
to establish and build positive relationships with others. Like the other aspects of the Poutama these interventions are not aimed at an individual but rather designed to create a team to support one another to find solutions, restore harmony and mana. The *Huakina Mai* values are still very much a part of these interventions supporting the tikanga throughout the interactions. These interventions, *Hui Whakatika* and *Te Pikinga ki Runga* are designed to build on the foundational practices and values.

The following section outlines two models of high level intensive practice that have been implemented by practitioners and schools in Aotearoa New Zealand. For *Huakina Mai* schools the process of these interventions is very important. As contributors to *Huakina Mai* have noted “*whanaungatanga is the intervention*” therefore these interventions are designed to enhance engagement and relationships building.

HUI WHAKATIKA

In 2003, the Restorative Practices Development Team from the University of Waikato set out a number of guidelines for restorative practices in schools, based on research outcomes aimed at reducing student suspensions in Aotearoa New Zealand. According to this team, the aims of restorative practices in schools are to:

- address a problem / transgression
- encourage understanding of the effects of a problem / transgression on all individuals involved, and on the school community
- invite the taking up of collective responsibility
- avoid creating shame and blame
- promote the healing of hurt / repairing or harm
- open up avenues of redress
- restore the working relationships between those involved
- include everyone (including offenders) in the community envisioned by the process, rather than dividing people into insider and outsider groups (Restorative Practices Development Team, 2003, p. 11).



Hui Whakatika (a time for making amends) is premised on traditional Māori (pre-European) concepts of discipline (Hooper, Winslade, Drewery, Monk & Macfarlane, 1999). Grounded firmly in tikanga Māori (Māori cultural principles and processes), *Hui Whakatika* is able to be operationalised within the same phases of engagement that are enacted through pōwhiri. Pōwhiri, as a conceptual framework, is founded on, and champions, relationships as the foundation for the work of searching for and developing new and shared understandings (Smith, 2008). The pōwhiri process is therefore a legitimate conceptual framework during restorative contexts of encounter. Guided by notions of space, boundaries and time, as well as by roles and responsibilities, the phases of this conceptual framework broadly include:

- starting/opening rituals (which include respecting space and boundaries at the outset, and determining who speaks and when)
- clarifying and declaring who you are and where you have come from, building relationships and making initial connections
- clarifying and declaring intentions (which often includes raising the purpose of the meeting)
- coming together as a group
- collectively addressing the particular agenda or issue (kaupapa), which includes open and frank discussions, face-to-face interactions, reaching decisions and agreements, defining particular roles and responsibilities, and taking the time that is required to do this
- seeking closure, which includes summarising decisions and agreements, and the restoration / uplifting of mana. (see *Pōwhiri process in the Kete for more detail*)

Macfarlane (1998) proposes that the traditional hui process held within Māori cultural protocols of engagement can provide a supportive, legitimate, and culturally grounded space for seeking and achieving resolution, and restoring harmony. The Brown (1998) Model of Healing (Figure 8 below) has been adapted by Macfarlane (2000) (cited in Fraser, Moltzen & Ryba, 2000), and visually depicts the process of resolution and healing that emanates through a restorative hui approach.

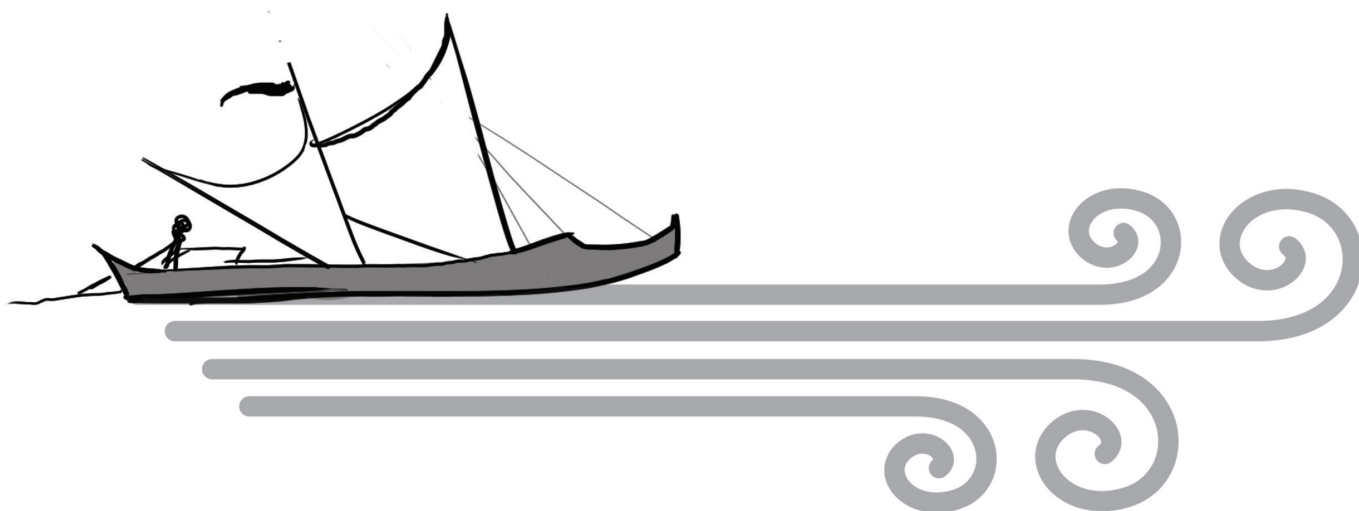


FIGURE 8: A MODEL OF HEALING

A Model of Healing by Judge Michael Brown (1998)



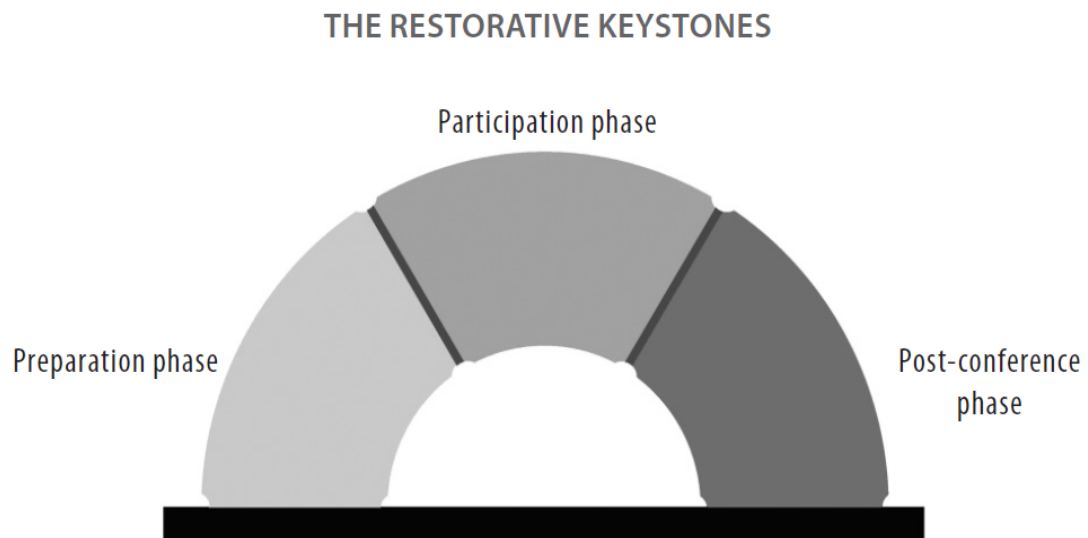
Adapted by Macfarlane (cited in Fraser, Moltzen, and Ryba, 2000, p. 90)

Hui Whakatika adheres to four features of traditional Māori concepts of discipline, as identified below by Olsen, Maxwell and Morris (cited in McElrea, 1994). These are:

1. an emphasis upon **reaching consensus** through a process of collaborative decision-making involving members of the whole community
2. a desired outcome of **reconciliation** and a settlement that is acceptable to all parties rather than isolating and punishing the offender
3. not to apportion blame but to undertake an **examination** of the wider reason for the wrong with an implicit assumption that there is often wrong on both sides
4. less concern with whether or not there had been a breach of law and more concern with the **restoration** of harmony.

There are three distinct phases to a *Hui Whakatika* process, as broadly depicted in Figure 9 to the right.

FIGURE 9: THE RESTORATIVE KEYSTONE (JANSEN & MATLA, 2011)



PHASE 1: THE PRE-HUI / PREPARATION PHASE:

This phase involves preparing the groundwork - the planning and preparation tasks required to ensure the work is undertaken in true **partnership** and aimed at the most successful outcomes for all parties. Tasks here involve:

- determining who needs to be involved
- meeting with teacher(s), principal, kaumātua, ākonga and their whānau
- hearing the story / stories about what has happened
- establish a willingness for all parties to **participate** in the process of 'making amends'
- preparing those involved for what will happen in the hui / explaining the process
- selecting a venue and time
- setting up the space for the hui; organising resources (whiteboard, kai....)



PHASE 2: THE HUI PROPER / PARTICIPATION PHASE

This phase involves making connections with others who are involved, setting the direction, and formulating roles and responsibilities. This phase includes following the protocols of engagement as enacted through the pōwhiri process:

- **Beginning the hui**

- Mihi mihi (greetings) / karakia (incantation / prayer)
- Response from manuhiri (visitors)
- Reiterating / establishing the purpose / hopes / goals of the hui
- Write "*The person is not the problem; the problem is the problem*" on the whiteboard
- Whanaungatanga (introductions and making connections)
- Cup of tea / kai

- **Developing the hui**

- Tilling the soil:

- Telling the story about what has happened: What has brought us to this place? What has happened?
 - Naming the 'problem': Brainstorm everyone's suggestions of a name for the 'problem'; Write these names on the whiteboard; Select / agree on one 'name'; Write this name in a circle in the middle of the whiteboard.
 - Mapping the effects of the problem / sharing people's feelings: How we are being affected? How are we feeling? Draw spokes out from the named problem to all of the feelings that are shared

- Seeking out new shoots

- Identifying successes: What have been some successes to date? What are some areas of strength and potential?
 - Identifying the enemies / barriers to success: What is getting in the way?
 - Working out a new story (re-storying the situation): determining and agreeing on the way forward: (What we will do? Who will do what? When?)
 - Setting a subsequent time and venue for formalising and consolidating the plan
 -

- **Closing the hui**

- Whakakapi (summing up)
- Final comments by members
- Karakia (closing incantation)
- Kai: food and conversation

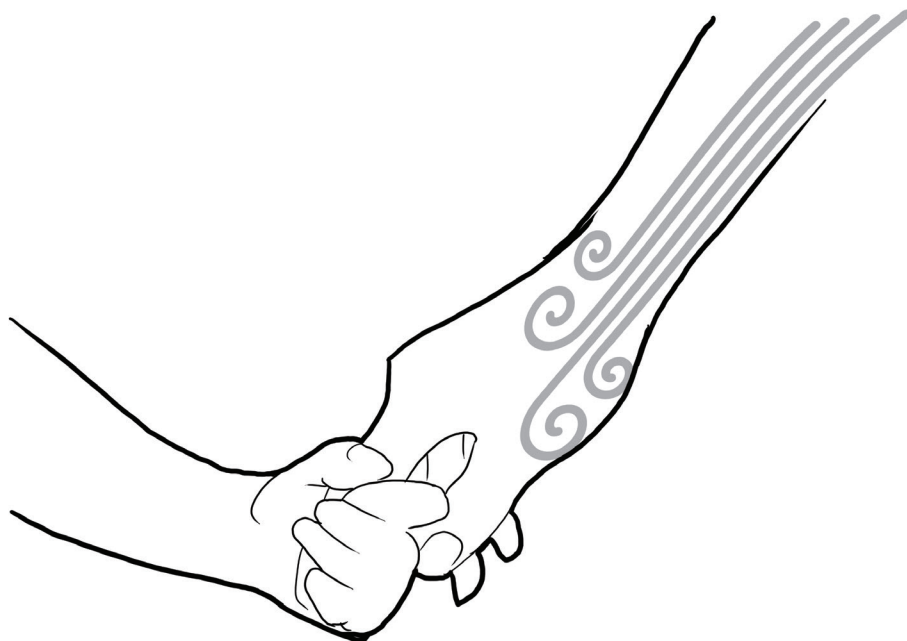
PHASE 3: THE POST-CONFERENCE PHASE:

This phase involves finalising the details of the plan - which may happen very soon after Phase 2, or the following day / a later date), and also setting a timeline for follow-up and review meetings.

- **Forming / consolidating the plan**
 - *What needs to happen to make amends / set things right?*
 - *How can everyone's mana be protected and restored?*
 - *What ideas does everyone have for changing things, and preventing the problem from continuing?*
 - *What will it mean to people (the hurting, the parents, the teachers, the young person) if these changes happen?*
 - *Who will do these things?*
 - *When will the plan be reviewed?*
- **Follow-up and review (at a later date)**
 - Check that the plan has been implemented
 - *What has worked?*
 - *What has not worked?*
 - *What difficulties have arisen?*
 - *What unforeseen changes have taken place?*
 - *Are there any changes in the plan that need to be made, in the light of experience?*
 - *What achievements need to be acknowledged and celebrated*

Hui Whakatika clearly exemplifies how the three Treaty principles (Partnership, Protection, and Participation) are able to be applied in practice. As this whānau member describes the way in which the process is led is crucial to success;

'I'd prefer to have a Māori process in place that lets the whānau lead the restorative justice part such as what the contract will look like and how we as whānau can monitor or support this'
(Whānau, 2012)



TE PIKINGA KI RUNGA

Te Pikinga ki Runga (Macfarlane, 2009) is an assessment, analysis, and programme planning framework, specifically intended to guide education professionals when working with ākonga Māori who are exhibiting severe and challenging behaviours in education settings, and their whānau. The three principles of the Treaty of Waitangi underpin and guide this practice framework.

1. **Principle One: Partnership:** this focuses on culturally responsive **partnership**, engagement and communication with **whānau**
2. **Principle Two: Protection:** this focuses on **protecting** / enhancing the well-being, identity and self-concept of the **ākonga**
3. **Principle Three: Participation:** this focuses on enhancing the **participation**, inclusion and learning opportunities of the **ākonga** within the classroom context - specifically by way of the learning curriculum's *Key Competencies* – in order to support presence, participation and learning.

Culturally relevant research and literature supports the theory that informs the *Te Pikinga ki Runga* framework (refer to Kete). The implementation process of the framework has also been expanded on in actual case studies that are presented in three recent publications (Macfarlane, 2009; Macfarlane & Macfarlane, 2012; Macfarlane, Macfarlane & Margrain, 2011). *Te Pikinga ki Runga* is further supported by a holistic framework - known as The Huia Grid (refer to Kete) – so as to guide reflective practice and culturally responsive teaching pedagogy. There is also a, Individual Behaviour Plan (IBP) planning template to assist with formalising planning, roles, timelines and review processes (refer to Kete).

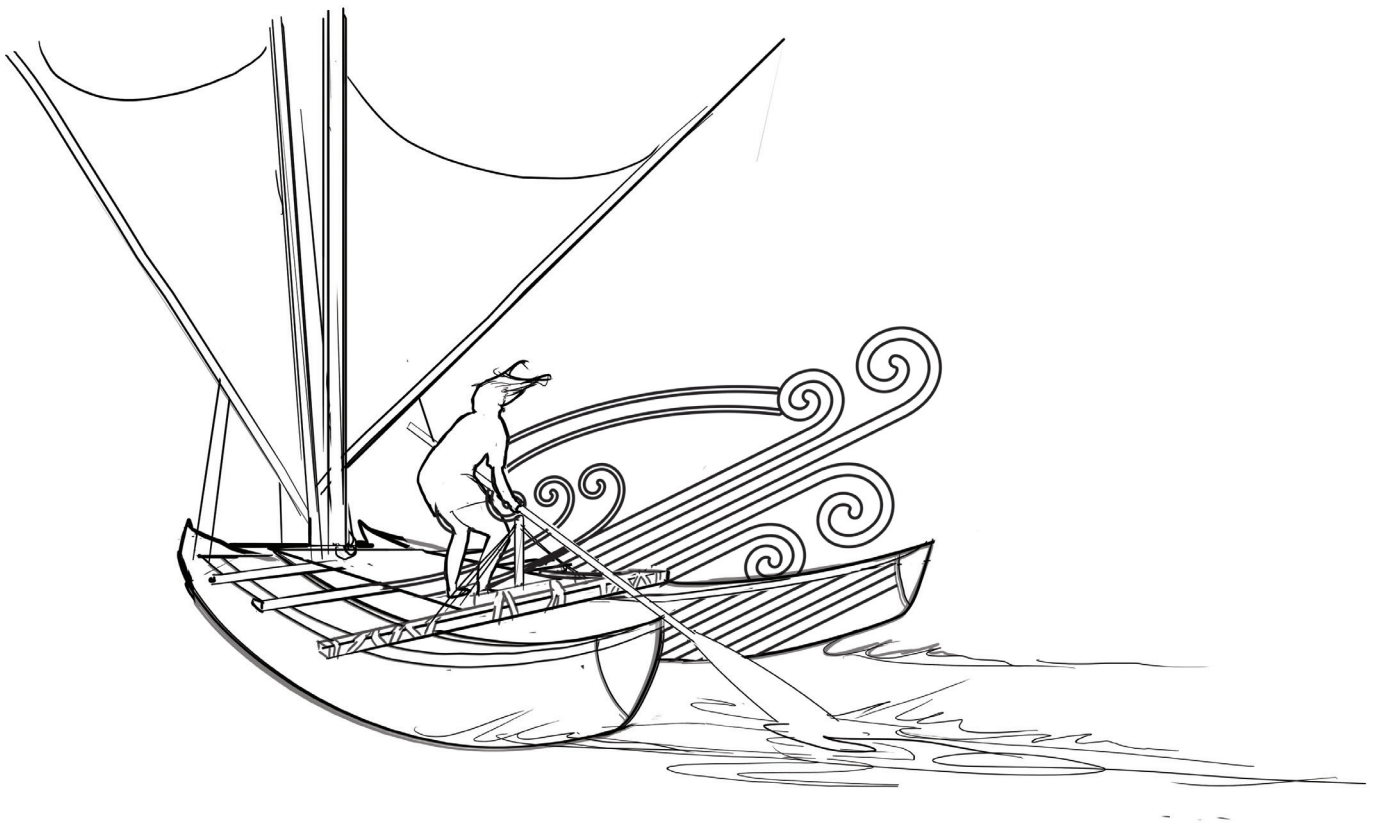
Underpinned by the principles of the Treaty of Waitangi, appreciative of the impact of engaging with the home environment, responsive to the holistic well-being of the ākonga, and cognisant of the competencies that teachers wish to promote in the classroom, *Te Pikinga ki Runga* seeks to support teachers who are working to support ākonga Māori, and their whānau.

SUMMARY

This section introduced the restorative practice foundation for intervention to support a strength based approach to behaviour support for whānau and ākonga in schools. A whole school community commitment to restorative practices will require professional learning for teachers, staff and whānau to ensure that practices are embedded in schools.

The *Huakina Mai* Manaakitanga Poutama was introduced to signify the core foundation practices and subsequent interventions that build upon these. The Tuatahi level focuses on developing a whole school culture that support restorative practices, a focus on whakamana and whakamihi to acknowledge behavioural development and strength and the construction of a *Huakina Mai* Marautanga that supports skills learning in classrooms.

The Tuarua level supports moderate interventions such as He wā porohita, classroom based circle time and *He Pou a Tāea*, and example of a culturally based mentoring programme. The Tuatoru level of the poutama introduces interventions designed to provide intensive support and whanaungatanga based specialist practice to support challenging behaviours. These interventions are offered as examples of culturally responsive practices for intervention a range of strategies and interventions will evolve through the *Huakina Mai* network to support on-going innovation and change.



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GLOSSARY

āhua	character; a persons appearance
ako	Māori pedagogy; teaching and learning as reciprocal and connected concepts
ākonga	learner(s)
ao	world; worldview
Aotearoa	literally means 'the land of the long white cloud'; the original indigenous Māori name for New Zealand
āpōpō	tomorrow or some time in the future
aroha	love, empathy and affection
arotahitia	to focus or concentrate upon
Arotahitia ōu koutou reo	refers to 'teachers focusing on the use of language'
awhi	to assist or help
haki	ensign or flag
haere tahi	progressing together
hauora	health
hāpai	to lift or elevate
hapū	sub-tribe(s); kinship group(s)
Hawaiki	ancient homeland - the place(s) from which Māori migrated to Aotearoa/New Zealand
he	a; some
He kai mō te hinengaro	to nourish the mind; in the context of collective thoughts
Hei Āwhina Mātua	a cooperative parent-teacher programme developed to address behavioural and learning difficulties experienced by Māori students
He Pou o Taea	a mentoring programme to support youth who are deemed to be at risk of educational failure
He Poutama Whakamana	a culturally responsive framework to guide the development of cultural competency; literally means 'steps to empowerment'
He Ritenga Whaimōhio	a culturally responsive framework to guide evidence based practice for Māori; literally means 'informed practice'
He wā porowhita	circle time; referring to a class activity
hīmene	to sing hymns; usually follows a karakia or prayer/blessing
hinengaro	the mind; thought and feelings; awareness
hoe piripiri	secondary steering oar on a waka hourua
hoe whakahaere	main steering oar on a waka hourua
Huakina Mai	to open; to uncover; a term which is used as a metaphor for opening doorways to enable others to come in
hui	meeting; conference
Hui Whakatika	meeting or conference to put matters to right; a restorative conference

iwi	tribe(s); large group(s) of many people who are descended from a common ancestor
iwitanga	pertains to specifics of that tribe; tribalism
ka	particle used before a verb
Ka Hikitia	The Ministry of Education Māori Education Strategy; ka hikitia literally means 'to step up; to lengthen one's stride'
kai	food; nourishment
Kaiawhina	Support staff or Teacher Aide
kaihoe	paddler of a canoe; member of a crew
Kaihono	Professional leaders; refers to specific roles within Huakina Mai, to assist and support schools and their communities and whānau
Kaiako	Teacher or instructor
Kaitakawaenga	a Māori cultural leader and advisor who often co-works with other professionals in SE in order to engage whānau
Kaitiaki	In this context a personification of a spiritual or cultural guardian
kaitiakitanga	stewardship or guardianship; to protect
kanohi	face
kapa haka	Māori performing cultural group
karakia	prayer; incantation; blessing
kauheka	gangway; part of the deck on a waka hourua
kaumātua	senior Māori person; someone who is wise and has status amongst Māori
kaumoana	crew member(s) on a waka
kaupapa	topic(s); policy/policies; matter(s); theme(s); also refers to the deck as part of a waka hourua
kaupapa Māori	Māori ideology, Māori principles; Māori philosophy
kawa	protocols and etiquette
kawangatanga	responsibility
kawa o te kura	protocols/policies and procedures specific to the school
kete	basket(s)
ki	to; into; towards
kia manawanui	be tolerant; steadfast
Kii Whāngai	a name given to a young person who enters a formal school of learning to gain knowledge and to learn to develop the skills of practical application
koha	gift; present; offering; donation; contribution
Kōkā	A term used by some tribes to describe a parent, Mother or Aunty
kōrero	talk; talking; speak; speaking; conversation

kotahitanga	unity; to describe solidarity
kuia	a senior Māori woman; grandmother
kura	school
kura kaupapa Māori	Māori medium language immersion schools
kura whānau	whānau; community associated with the school
kura whānui	refers to a school's community or all inclusive 'whānau
mahi	work; job; task
mahitahi	to share the work or task
Māori	the indigenous people of Aotearoa New Zealand
Māoritanga	the views that Māori hold about ultimate reality in order to construct meaning; the essence of being, thinking and feeling 'Māori'
mana	status; prestige; dignity; esteem; authority; influence
mana ki te mana	refers to the reciprocal relationship between the teacher and student
mana ake	reaffirming status
manaaki	to care for; to look after; to provide hospitality
manaakitanga	the ethic of care; caring for others
mana tangata	contribution; contributing
mana whenua	belonging; also a term used to indicate power and rights associated with possession and occupation of tribal land
manuhiri	visitors; people from away; guests
marae	a traditional community village, including a courtyard, buildings and cemetery
marae atea	the safe space in front of the traditional meeting house on the marae where people come together and debate issues
mātauranga	knowledge
mātauranga Māori	Māori knowledge
mātauranga o te taiao	environmental knowledge
mā te whānau, te kaha	refers to 'the strength comes from within that family'
Matua	a term used by some tribes to describe a parent, Father or Uncle
mau taiaha	the art of using a long weapon of hard wood with one end carved (taiaha)
mauri	unique essence; untapped potential
me	and; denotes an intention
mihi / mihihihi	greet; welcome; acknowledge; pay tribute
mokopuna	grandchild; grandchildren
mua	the past; in front of
muri	the future; behind

nei	particle used to give emphasis to a statement
ngā	the (plural)
Ngā Hau e Whā	literally means 'four winds' to describe people from all four corners of the land or around the globe
ngā iwi	to describe more than one tribe
noho	stay; remain; settle; sit
noho tahi	to stay together
o	of
Pākehā	New Zealander of European descent; new settler to Aotearoa New Zealand
Pākehātanga	specific characteristics, values or behaviours pertaining to New Zealanders of European descent
pakeke	mature; adult
Pāpā	A term used to describe Father or Uncle
patu	hit; subdue
pikinga	to ascend; to raise
poi	a light ball on a string of varying length which is swung or twirled rhythmically
pono	being fair and just; working with integrity and honesty; doing things properly
poutama	a series of steps; a visual metaphor that represents a journey of growth and development in order to attain greater knowledge and understanding
Pūkenga	Mentor; or a person with specific skills
pūmanawatanga	the pulse, culture or climate of the school
rā matua	main sail, on a waka hourua
rangahau	research
rangatahi	youth; young person/people
rangatiratanga	self efficacy; self awareness; autonomy
rāranga	to weave; to plait (baskets; mats, etc)
rau tauaki	second sail, on a waka hourua
reo	language
ritenga	practice
runga	above; upwards
taha	side
takere	the hull of a waka hourua
tamaiti	child
tamariki	children
tangata	person; people
tangata whenua	person or people of the land; the hosts; the first people
tangata whenuatanga	affirming Māori learners as Māori
tāonga	treasure; treasures

tapu	sacred; sacredness; restriction
Tātaiako	government strategy of cultural competencies for teachers of Māori learners
tātou	all of us; we (three or more)
tauhere	bindings
tauirā	student, pupil or learner
taura	rope; lashings
tautoko	to support; to assist
te	the
te ao Māori	the Māori world; Māori worldview
te ao whānui	the global world; overseas
teina	younger person of the same gender
Te moana-nui-a-Kiwa	the Pacific Ocean; literally means 'the great sea of Kiwa'
Te Pikinga ki Runga	a culturally responsive Treaty-based framework to guide special education practice; literally means 'raising possibilities; ascending; aspiring upwards'
te reo Māori	the Māori language
te reo me ona tikanga Māori	Māori language and customs
te taha hinengaro	the psychological dimension
te taha tinana	the physical dimension
te taha wairua	the spiritual dimension
te taha whānau	the family / relational dimension
Te Tiriti o Waitangi	The Treaty of Waitangi: an agreement signed in 1840 between Māori and the Crown; the founding document of Aotearoa New Zealand
Te Whare Tapa Whā	an holistic framework depicting holistic health and wellbeing for Māori; literally means a four-sided shape
tiaki	to guard, care for
tika	to be correct, true and accurate; doing the right thing(s)
tikanga	protocol(s); custom(s); procedure(s) method(s); way(s)
tikanga me kawa	customs, protocols and etiquette
tikanga Māori	Māori protocol(s), customs(s), procedure(s), method(s), way(s)
tino rangatiratanga	self determination; autonomy
tiratu	mast; part of a waka hourua
tiriti	treaty
titiro	look; looking
tohunga	expert; in the context of navigation ability and skill on a waka
tō tātou	our
Tō Tātou Waka	a framework that depicts a bicultural blending of the clinical and cultural aspects of professional practice
tōtika	to be straight; correct; right
tuakana	older person of the same gender

tuakana / teina	a relationship where an older (more experienced) person works with and helps a younger (less experienced) person
tūāpapa	foundation; platform
tuatahi	first, numerical placement
tuarua	second, numerical placement
tuatoru	third, numerical placement
tuku iho	things that are passed down through the generations
tūmeke	surprised; in the context of feeling great
Tumuaki	Principal of a school
tūpuna	ancestor; ancestors
waananga / wānanga	traditional learning contexts and processes
waka	canoe
waka hourua	double-hull canoe
waiata	song(s); singing
waiora	wellbeing, health
wairua	the soul; spirit; spiritual; quintessence
wairuatanga	spirituality
Waitangi	the place in Aotearoa New Zealand where the Treaty of Waitangi was first signed
whā	four (the number)
whaimōhio	becoming informed; to be informed
whakaaro	thought(s); thinking
whakakapi	concluding remarks that tie the key themes of a kōrero / hui together
whakaute	to show respect
whakamana	to honour; to enhance; to elevate
Whakamihi ki te āhua whanonga pai	acknowledging or recognising positive behaviour
whakapapa	ancestry; genealogy; heritage
whakakapi	to close off, complete or sum up
whakataki	introduction
whakataukī	proverb; saying
whakatika	to put right; to restore
whānau	family; families
whanaungatanga	building respectful relationships
whanaungatanga mō tātou	relationships between students and teachers
whānau whānui	extended family/families; wider family/families
whānui	broad; wide; extended
whare	house; home
Whare Wānanga	A place or institution of learning
whāriki	woven flax mat
whenu	focus; stream; strand
whenu Māori	Māori focus; Māori strand (in services)
whenua	land; afterbirth; source of nourishment

